National Anti-Slavery Standard.

SYDNEY HOWARD GAY, EDITOR. Without Concealment---Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, COR. EDITORS.

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The Southern Press.

THE LITTLE END OF THE COMPROMISE.

THE champions of the Compromise seem bent on rendering themselves as ridiculous as possible North and South; and the pretexts which they set up to screen themselves from public contempt are so petty and frivolous as to excite commisseration rather than derision. As though desperately bent on "whittling down to the little end of nothing" the cause of which they profess to be the champions, they have staked it first on one issue and then upon another, until at last they have suspended the safety of the Union and the success of the Compromise measures *on the delivery of the runaway negro captured last week at Boston!!!*

With a most melo-dramatic mournfulness and affecting pathos, the Southern compromisers, with tears in their eyes, implore their Boston brethren to give Mr. Potter his negro back, or the dissolution of this confederacy will be a fixed fact! while with a firmness and self-devotion surpassing the examples of Roman story, the Northern Compromise journals declare that the Union shall be preserved, and the "veneration" of the Administration be still more exalted—for Marshal Tukey, like a new Napoleon, shall disperse the rabble rout, and do that which Webster, Cass, Clay & Co. failed to do—"give peace to this distracted country." Talk as men may of the friends of the Administration—of the signal services of the new "holy alliance" that partitioned off the South like another Poland among the Northern powers—the main stay—the prop—the bulwark—the forlorn hope of this Administration now, is Marshal Tukey.

For if the safety of the Administration, and the acquiescence of the South in the Compromise, depend upon the success of their new case in Boston, who can doubt that Tukey is the man to whom that success will be due.

While that Achilles remained in his tent, Crafts coolly defied the friends of the Administration, and Shadrach was triumphantly torn from the very horns of the altar. Vain were the struggles of the Commissioner — equally impotent the telegraphic messages of the Secretary of State, in the former case—ludicrously futile the effort of his son, the collector, in the latter, whose ill-directed demonstrations in favor of law and order resulted in his own incarceration. The genius and influence of Tukey and his constabulary alone could ride and rule the storm—his marshal arm alone could curb the "fierce Democracy" of Rantoul, or the frantic "Whiggery" of Charles Francis Adams—and the pious exhortations of Parson Parker, like a new "Peter the Hermit" preaching a new crusade.

Honor then where honor is due. If the Union is to be saved by the efforts of Tukey, let the praise be given where it is justly merited—and let it not be monopolized by those who did *not* take the responsibility, nor front the danger of those "carving knives, ground and sharpened," taken from the persons of those desperate dogs, the "two colored men," who seemed to constitute the effective force captured by the "New England Guards."

The perils that environ the people of Boston, and the excitement which prevails there, may be judged from the following minutes of the proceedings, which we clip from the Boston papers. They are sufficiently terrific to freeze the blood of peaceful citizens, and cause their horrent hair to stand on end "like quills upon the fretful porcupine." List! Oh list!

ARREST OF ARMED MEN.—After the crowd which gathered in Court Square last evening had dispersed, four or five negroes, who had been loitering about the square throughout the day and evening, continued to remain in the vicinity, and about two o'clock this morning demanded admission into the armory of the New England Guards, in Franklin Avenue, where that corps were quartered for the night. They were told that there was nothing for them to see, and, as they had no business there at that late hour, they had better retire. This the negroes refused to do, and contigued to annoy the company, and caused so much disturbance that Capt. Bradlee and Lieut. Col. Boyd called upon the watchmen, who arrested and committed two of the number, named Charles S. and Isaac H. Snowden, upon whose persons were found pistols with powder and ball, and a large carving knife, ground sharp on both edges, with an artificial hilt around the blade next to the handle.

These two colored men were brought before the police court this morning, for examination, when Messrs. Phillips, Norris, and others of the Vigilant Committee, appeared for the defendants. The examination had not been concluded at half-past two o'clock, when our paper went to press.

ARRESTS.—Henry D. Cushing and Daniel J. Orcutt were arrested and taken to the watch-house, about half-past 8 o'clock last evening, for refusing to leave Court Square when requested to by Capt. Barry. They were reproved, and afterwards discharged.

The feats of Falstaff with those "rogues in buckram" were nothing to these "arrests of armed men." They must be desperate dogs, to be sure!

The Boston *Journal* gives a quiet sneer in the following, showing that the danger is not so dreadful as persons might imagine:

FROM THE SUBLIME TO THE RIDICULOUS.—At the fugitive slave rescue meeting yesterday afternoon, Wendell Phillips, in a speech full of sound and fury, counselled the colored men to arm and resist, and advised the people to assemble around the Court-house and free the fugitive. The Rev. Theodore Parker, who followed Mr. Phillips, said he hoped the kidnappers in our midst would not be mobbed, but would be watched, and if they smoked cigars or used profane language in the streets, that they might be arrested by Marshal Tukey's men, and dealt with according to our Puritanical laws.

The *Commonwealth*—the Abolition organ—throws out the following intimation, inviting the renewal of an agitation by which its cause profits—for who can doubt that the importance and the consequence attached to these movements of the Abolitionists is the very thing they desire, and is calculated to strengthen their hands.

The *Commonwealth* says:

There can be no doubt in the mind of any sane man, that the repetition of such scenes as we are now witnessing will lead to an organization of the people which will effectually resist the execution of this unconstitutional law by the same weapons as are now used to enforce it.

The whole proceeding has partaken infinitely more of the character of a farce than any yet enacted on the public boards.

All the fuss and fury which has been made over this case by the Administration and Compromise organs would be a proper theme for ridicule only, were it not for the serious significance which lurks beneath such preposterous conduct—the attempt to raise false issues, and distract and divert the public mind from matters of real interest and importance.

The clue to this apparent folly on the part of the Administration and the Compromisers is very easy to get hold of.

There are two purposes to be subserved. They feel that they cannot stand on the old issues, the merits of the Compromise and the course of the Administration, and that it is necessary to open on a new scent North and South, and this Boston case has gladly been seized as the pretext for the perpetration of further frauds on the confiding simplicity of Southern acquiescents. There is a wheel within a wheel—a local cause—which is worthy of notice. *The trade of Boston has suffered* in consequence of the bad odor of Abolition which clings to her merchants—and the cry of her commercial community at the absence of the Southern sheep, who used to come up annually to be sheared, has made most melancholy music through their organs for the last two months. Even the *Atlas*, the Whig Free Soil organ, which repudiates Webster, and swears by John Davis, has condoled with the afflicted wholesale men, and indignantly denounced the machinations of the Union Committee of New York, as intended to abstract and intercept the trade of Boston.

And the *Post* has proven that their pockets will be benefitted by patriotic demonstrations. Boston has heeded this appeal to her pocket. The crockery and hardware of the Boston importers lies idly on their shelves, for the bull is in their China shops. Lynn shakes in her shoes—and a clamorous cry comes from the sea shore, that starvation will be the reward of their "philanthropy," if the supplies from the South be withheld. The public sentiment on the subject is stronger than ever there—as witness the defection of Rantoul, the position assumed by both the Senators from Massachusetts last session, and the voice of her people through public gatherings, and her Legislature.

But the merchants of Boston are no doubt anxious to "throw a tub to the whale," and present a peace offering to Southern submissionists in the person of a solitary negro—more especially when adjured and implored to do so by an Administration of whose "veneration" and sympathies they have been so well assured.

A want of business tact has never yet been imputed to the Bostonians—and as the *foreign* element largely preponderates in that city, the stubborn fanaticism of their Puritan blood is counteracted and controlled by the cosmopolitan instincts of traders. We have never doubted that it was a comparatively easy thing to secure a slave in the city of Boston, and that the opposition there would be less obstinate than in any portion of New England, where the old Puritan leaven still prevailed; hence, we deemed the result of all the previous trials the more disgraceful; and we are confident that the result of the present trial will prove the correctness of our belief. They connived at the outrages which they were too cunning openly to countenance, until their pockets began to suffer; then their dormant patriotism awoke—and conclusive evidence is afforded how easy the same line of conduct would have been all the time, had *inclination* only prompted what *interest* now commands.

The proclamations and parade through the papers are all intended for effect—and display a lamentable want of materials nevertheless. It is a new vision of the old play "*Much Ado about Nothing*"—and the idea, evidently, is to impress upon the minds of the Southern merchants the prodigious peril and immense sacrifices made by the Boston importers in guarding Mr. Potter's negro, and sending him back to service and labor—in consideration of which all past offences are to be forgotten, the trade withdrawn from Boston restored, and the shoes of Lynn put on a proper footing once more. Judging of the future by the past, the expectation is not an unreasonable one—and to such a modest proposal, all the Southern submission journals would heartily respond "amen"—for is not "the cause of Boston the cause of all?"

Thus it will be seen that, so far as the city of Boston is concerned, the speculation is a good one—the trick a "cute" one. But the stultification of the compromisers, in entering into the coalition, rises to the sublime of stupidity—for uncertain as was their footing before on the precarious platform of the Compromise, this leap leaves them dangling in the air, with the rope around their necks. These gentry, who have so bitterly denounced the opponents of the spoilation bills as disunionists, have actually (unmindful of the Farewell Address) *staked the perpetuity of "this glorious Union" against a single runaway negro* from Savannah!

In "calculating the value of the Union," never yet did the most "wicked" of all the "South Carolina nullifiers" estimate it at one thousand dollars—the maximum value of *Sims*—and the "disunion organ," as these consistent compromisers term this paper, takes this occasion emphatically to cite the warnings of the "Father of his country," Mr. Madison, and other fathers of the republic, against this "disorganizing, factious and treasonable" doctrine of the compromisers. What striking consistency, what wonderful wisdom do these patch-work politicians display! With a cheerful alacrity they buckled on their backs all the burdens which the Northern Free Soilers chose to pile. When it was in their power to obtain the aid of the more moderate and politic of the Northern men, in securing a share of the common property for their constituents, they *magnanimously* insisted on surrendering the whole, for the sake of preventing all peril to this "glorious" Union.

The alienation of an empire—the dismemberment of a sovereign State under the menace of coercion and the seduction of a bribe—the completion of the Free Soil cordon around the doomed slave States—the entering wedge to the abolition of Slavery in the District—the taunts and the triumphs of the victorious Abolitionists—the open defiance of some, and the covert scorn of others, of the Northern States—the elections and the legislation which showed the triumphs of abolition in all of them—these indignities and wrongs moved the compromisers only to cheer more lustily for "Union and harmony."

And recently, these very men, with a hypocrisy and inconsistency as marvellous as their previous patience, shout aloud for the rendition of a few wretched fugitive negroes, at a cost equal to their value to the owners, as the sole condition on which the Union can be preserved—and plunging deeper, *now*, have the blind folly to make *this* the turning point, the pivot of the whole controversy—as though one recapture, under such circumstances, could wipe out the deep stain of bad faith which all her previous course in relation to this matter, has stamped on the annals of Boston. But four cases before ever had come up, and in *all* the ends of justice had been defeated, the law trampled on and defied, by the higher mob-law reigning paramount and supreme.

The people of the South may be duped and deluded by specious suggestions and false hopes, for a time—but the masses of that population are neither idiots nor dastards: and such monstrous drafts on their credulity and ignoranee as the compromisers have ventured recently to draw, must finally be protested and dishonored by all who love truth, consistency, honor, and justice. Let the result of the Boston farce be what it will, it canot effect the denouement of the great drama, in which the Southern States, thus far, have been made to play so insignificant and suicidal a part.—(*Wash.*) *Southern Press.*

EFFECT OF THE SLAVERY AGITATION UPON NORTHERN TRADE.

VERY numerous and palpable evidences have lately been exhibited that Northern Merchants, and particularly those of Boston have become seriously alarmed at the rapid decline in their Southern trade, occasioned as they are now well aware by the hostility, evinced towards the institution of Slavery and particularly the execution of the fugitive law. It will be remembered that when threats of non-intercourse were first made in the Southern States, they were laughed at as idle vaporings, which would end in nothing. It was contended that the laws of trade and the instincts of self-interest were too powerful to be influenced by mere ebullitions of excitement, in its very nature transitory. When the propriety of non-intercourse to be established by legislative enactment was discussed and considered in the South, it was met by the declaration that such laws were unconstitutional and would be so decided by the Federal Courts. The idea that individuals would cease to purchase cheap Massachusetts fabrics, accustomed as they had been to their use for so long a time, or that any State, goaded by a sense of violated rights, would adopt any such retaliatory measure, was treated with derision and sneered at as impossible. A change however has lately come over the spirit of their dream. It has been at length discovered that Southern determinations do not always end in words, and that Southern people have found it possible to exist without purchasing all their necessaries from Northern workshops.

The effect of this Slavery agitation upon commerce has been more seriously felt in Boston than in any Northern city. This is natural, for nowhere has so fiendish a spirit of abolitionism been manifested, such a determined hostility to the Fugitive law, and so fierce a hatred of everything Southern. The forcible rescue of Shadrach, not by the connivance of the authorities, but by their supposed negligence and indifference, at first created a very general impression that it was idle to expect, in future, that the law would be executed in Boston. It is true that the subsequent conduct of her citizens in the case of Sims has tended in a great degree to disabuse the public mind of this idea. But the general conviction yet remains that among a large portion of the people of Boston the same spirit of hostility still exists, and that nothing prevents its outward manifestation but a dread of encountering the strong arm of the law. It is this belief, and not the mere failure to recover a single fugitive, which has doubtless created the wide spread and growling dislike of Boston among the people of the South. That its disagreeable effects have already been very appreciably felt, we have positive assurance from one of her own Journals. The *Boston Transcript*, one of the leading and most respectable papers in the city, points out very forcibly, in a late article, the consequences which have already ensued. We quote the following extract:

Very serious results have begun to flow from the examples of resistance to the Constitution and laws in Boston. Several mercantile firms of this city have, we learn, established branches in New York; and every species of business either has been or is likely to be affected by the very general and prompt measures which the South has taken in cutting off the supplies. No better instance of the extent of the system of proscription, which has been adopted, need be quoted than the fact, that even in art, which should ever be cosmopolitan, and in which the points of the compass should not be recognized, and within the sweep of whose hallowing influence no North nor South should be known—even in art, the blight has been already felt.

The editor then goes on to state that the New England Art Union over which the distinguished Edward Everett presides, himself a thorough Union man, has shared in the general withdrawal of Southern support. The agents at the South very generally refuse to act, returning the commissions sent to them, and in many instances with the letters unopened. An extract from one of them declining the proffered agency is furnished.

I have delayed writing, in hopes to procure some other person to act for you, but have as yet failed. Most of those to whom I have spoken declined, on the ground that they would have nothing to do with the matter because it originated in Boston; and I doubt not you will find that your enterprise will be in bad odor generally at the South.

The editor of the *Transcript* then very forcibly proceeds to enquire if Northern Art is thus under ban at the South, what must be the fact in regard to Northern trade and manufactures? And thus sensibly and patriotically does he proceed:

If Boston had been engaged in the vindication of any high principle—in resisting an arbitrary tax, or in carrying out instead of violating an unpopular law—and for this she had been called upon to suffer in her pecuniary interests, she would have had the consciousness of right to sustain her; and we believe there is no community which would, more readily than Boston, brave any sacrifice under such a consciousness. But to circumvent and defeat the execution of a law, which must be carried out, or government be dissolved, was an extent of suicidal folly for which the business men of Boston are not responsible, although they may be made the sufferers. Nothing has been gained. No high principle has been vindicated or upheld. Proscription, bitterness and mischief have been the only fruits.

* * * *

We have no murmurs to utter against the South for their course. What they have done has been in self-defence, and in behalf of the constitution and the laws.

* * * *

In the meantime let every friend of the Union, whether North or South, labor to do away with every remaining cause for exasperation, discontent and retaliatory war. If we will but faithfully observe our duties, under the Constitution and the laws, peace and friendship may yet be restored.

* * * *

It is greatly to be regretted, under the circumstances alluded to above, that Mr. Webster could not have had a hearing at Faneuil Hall. His remarks carried as they would have been on lightning wings, over the length and breadth of the country, would have had a tranquilizing and beneficial effect at this time.

Most truly does the Editor say that the South has been compelled to adopt this course in "self defence and in behalf of the Constitution and the laws." She has had much to complain of in times past, but has borne it with a patience not usually characteristic of her people. She had seen herself despoiled of her property by the machinations of infamous fanatics, and yet from a spirit of patriotism and love of the Union she has submitted to robbery without resorting to those means which would have gained her redress. But that time has past. Her patience has become exhausted. She is still loyal to the Constitution, but she requires that it shall be carried out in the spirit in which it was conceived by its founders. In future, she will tolerate no violation of her rights, as she would be the last to assail the rights of others.

We are inclined to the opinion that the exasperation felt towards Boston is more intense than is generally supposed. The Southern people have been so long accustomed to procure nearly every article in domestic use from Massachusetts manufacturers that they cannot, without serious inconvenience, withdraw at once their entire patronage. But as her resources become better developed, and new avenues of trade are opened, it will not be long before they can shake off this state of dependency. What she cannot make herself, she will, of course prefer to purchase from these States and cities which have respected her rights and refrained from insulting her character.

We are disposed to give the fullest credit to the conservative people of Boston for the manly position they have assumed in vindicating the supremacy of the law; and we cannot but regret that this class of the community who have grave interests at stake, should be made to suffer for the fanaticism of the few who had little or nothing to lose. But it is hardly possible to discriminate between the law observers and the law breakers. The city itself is naturally held responsible for the conduct of any portion of its citizens. To regain the confidence of the South and bring about a restoration of old feelings of friendship and good will, it is necessary to do more than return a fugitive slave after a protracted and expensive contest. The loyal men of Boston must rebuke and trample under foot fanaticism in all its phases, and learn to respect, to their fullest extent, the rights of every section, guaranteed by the common Constitution under which we live.—*Richmond* (*Va.*) *Whig.*

THE BOSTON FUGITIVE CASE.

IT will be seen by reference to our Telegraphic head that Sims, the fugitive slave from Savannah, has been delivered up to the agent of his owner by the authorities in Boston, and that he is now on his way to Savannah. This is certainly an unkind cut on the part of the Abolitionists and disunionists, of Boston, to their disunion allies in the South, and which they will not readily forgive them, thus to permit a Fugitive Slave to be delivered up in Boston. The disunionists at the South rejoiced at the arrest in Boston of another Fugitive Slave—it was to them a sweet morsel, because they hoped it would prove another Craft's case, out of which they might make capital. What a disappointment. They feel that the faithful execution of the law in New England dooms them—they see the hand writing on the wall, and they will heap deep and bitter curses on the Abolitionists for permitting it.—*Chron. & Sen.*

The delivery of Sims to the agents of his owner, the *Chronicle & Sentinel* calls the *faithful execution of the Fugitive Slave Law!*

That paper seems to rejoice that this act of *extreme liberality* to the South and *fidelity* to the law, affords a prospect of dooming the disunionists, (as it terms the Southern Rights men,) to annihilation. Massachusetts owes to the South, the fugitive slaves within her limits. Efforts have been made to get several of them back. We lost the two Crafts and Shadrach, and recovered Sims.

If getting *one* ought to doom the Southern Rights party to destruction, what effect should the *loss of three* have upon the submissionists? Some people seem to get drunk on a single drop of comfort.

A faithful execution of the law indeed! It's like some of the other executions of the law. When costs have been abstracted, we should like to know how much has been gained. We shall see after a while.

There never was a plainer case in the world. Sims was the fugitive slave of Mr. Potter beyond dispute, yet the case was kept in court and before the commissioner a whole week. It was necessary to guard him with a heavy police, in the third story of the Court House. The building was surrounded with a barricade of chains, hundreds of the military had to be kept on guard to prevent his forcible rescue! The whole case looks more like a successful farce than anything else. Look at some of the incidents. Mr. Fletcher Webster is imprisoned—Marshal Tukey is held to bail in the sum of a thousand dollars. Mr. Bacon and Mr. DeLyon, the agents of Mr. Potter, were arrested on a charge of conspiracy to kidnap, and had to give bail to the amount of ten thousand dollars—one of the agents narrowly escaped being struck upon the head by a negro named Randolph. If his arm had not been caught by an officer the life of a Southern man would have been sacrificed in an effort to recover a fugitive slave under the law of the country. This is the faithful execution of the law! It is the military execution of it. It was an execution of it at great cost and imminent hazard. It was such an execution of it as will prevent nineteen persons in twenty from attempting to recover their slaves at all.

It would be more difficult to recover them in the interior, than in Boston. The Bostonians are great people for taking care of the *main chance*. We are not so certain but that Sims would have been rescued after all, if that *million of dollars*, which Boston has lost in Southern trade because of the other slave cases, had not looked so awfully big, piled up in other cities. Money is a great sauce in some people's patriotism.

The squads of people, who were grouped together, all about in Boston, talked the matter over in a gold and silver "pint of light." Their love for the slaves was cooled down some, at the rates of a million of dollars for two or three. Some of them said give him up. It is true there is great merit in the love of the negro, but there is more perfection in money than a wolly head! Let him go. The sacrifice will be small, the gain great, and we can in the course of time, by a few *compromises* clothed in *silver words*, demolish the institution of these Southern tyrants, and get their money into the bargain!"

See how the trick takes, Sims is recovered at great cost, difficulty and danger, to prevent a collapse of Boston purse strings, and straightway, the *Chronicle* and other submission papers, with hats off, salute their holders with "Gentlemen of Boston, your most obedient, humble, delighted, easily satisfied servants." They first make their bow to Boston, and then scowl upon the true Southern Rights men at home.

Great cry and little wool this on the part of the submissionists. Whether she can succeed, or not, is the question, but Boston has her eye fixed on the *golden fleece*.

Vive la Humbug!—[*Augusta* (*Ga.*) *Republic.*

DANIEL WEBSTER.

THE following article, while serving as an additional evidence of the gratitude of the South to Northern subservients, is interesting as in another point of view—the *Sun* being, as we are credibly informed, edited by an Old-Englander, and published by a New-Englander:

WE are not much disposed at any time to become the eulogists of the politician, especially in an age when delicacy has almost forgotten to throw the flimsiest gauze over the personal motives or party subserviency by which he is actuated. But when a citizen has attained the position and comprehensive character of a statesman, and exhibits that spirit of independence which elevates him above sectional and local influences, and induces him to act with a view to national interests alone, his reputation is associated with the honor and the welfare of the nation, and reflects the character of the people whose confidence he enjoys. Hence, an assault by any member of the press upon the sincerity of Daniel Webster, at this moment, in some measure implicates us all, and justifies at least a passing disclaimer upon the subject. That he should have brought down upon his head the malignant venom of that fanatical herd whose exquisite philanthropy arraigns the very character of God, is no matter of surprise to any of us; but that he should be exposed to abusive and ungenerous imputations, as "quailing before the aroused fanaticism of his own State" and "roaring in Boston very much after the Bully Bottom order," is something so entirely gratuitous, that the insolence of the thing is only equalled by its palpable absurdity.

It is not necessary to advert to Mr. Webster's course with respect to the treatment he received in Boston. We believe the sentiment is well nigh universal that he exhibited a dignified personal independence with respect to the whole matter. He did not resort to any holiday terms in the rebuke he administered to those who temporarily submitted the dictates of reason to the prejudices of the hour. He spoke in a manner which indicated an honest indifference to consequences, as one who felt free to turn from the people of his own State to the nation at large. Whatever there may be of discreet policy in his course, cannot fairly be attributed to unworthy motives. We suppose that no man acts without a decent regard to the influence of his own acts upon his own career, and if those acts, passing through the ordeal of public opinion, prove conducive to the public welfare, he is entitled to that confidence which will cheerfully accord to him the virtue of having acted originally under a motive corresponding therewith. In the case of Mr. Webster, when he originally took ground on the compromise, it was under circumstances from the violence of which no man could have seen the end from the beginning. It required an unswerving faith in the ultimate patriotism of the people, and on that alone could he have predicted the success of the proposed measures, and the safety of his political reputation. He ventured upon that faith, and the result has at once vindicated the broad confidence of the statesmen and the people. It is an event particularly grateful to the republican spirit of our institutions, and the human influences to which they are exposed; and stands forth to the apprehension of the world in all the majesty of moral excellence as well as political eminence.

We do not choose to refer more directly to the source of the attack upon Mr. Webster, but copy, with pleasure, the following paragraphs from the *Savannah Republican* on the same subject.—*Baltimore Sun.*

But it is only when we recall Mr. Webster's great speech in the Senate on the 7th March of last year, his remarks soon after in Boston, when he proclaimed *that he would tread no step backwards*, his innumerable letters, and his uniform course both as Secretary of State and as a citizen—it is only when we recall his public and private conduct, that the wantonness of the attack is rendered fully apparent. No man has evinced more courage or shown a more fixed determination to stand by the compromise—'to sink or swim, live or die, survive or perish' with it—than Daniel Webster has. On all proper occasions, whether in the Senate, the Cabinet, before the people, or in his public or private correspondence, he has manifested a disposition not 'to quail before the aroused fanaticism of his own State,' but to march straightforward in the performance of his duty. This is evidence to the whole country. Every man whose eyes are not blinded by prejudice, or whose heart is not filled with disunion, must admit this if he be an honest observer of what is passing around him. Mr. Webster is not the man to hazard his world-wide fame by pursuing a halting, ambiguous policy. His motto—*Vestigia nulla retrorsum*, forbids it.

We think southern papers would be better employed if they would encourage and sustain those northern men who have shown a disposition to do us justice. If they cannot accomplish everything we would wish, we should nevertheless give them credit for what they do. *There is no man at the North to whom the South is more indebted than Daniel Webster.* Instead of seeking to destroy his influence, it would be more just, more patriotic, more *southern*, to hold up his hands and bid him God speed in his noble course. Standing as a mark between Northern Abolitionists and Southern disunionists, one would think that a paper professing to acquiesce in the action of the Georgia Convention, might exercise its industry in something else besides running parallels between such a man and Bully Bottom.

POSTHUMOUS LETTER OF THE LATE JOHN C. CALHOUN.

"WE copy below," says the *Charleston Mercury*, "a letter from Mr. Calhoun, never before published, which has not a few points of interest. It was written in answer to an invitation to be present in Charleston at a public meeting in 1847, when it was proposed to give form to this idea of Southern Rights Associations. The meeting did not take place at that time, but Mr. Calhoun shows how fully alive he was to the power and usefulness of such combinations, generally extended through the South, and acting in concert."

FORT HILL, Sept. 28, 1847.

Dear Sir: I regret exceedingly, that it will not possibly be in my power to meet the wishes of the Executive Committee, which has associated to resist aggressions upon the property and rights of the slaveholding States, by attending the meeting of the citizens of Charleston, to be held on the 13th October next, for consultation to organize an Association throughout the Southern States, and the adoption of such other measures as may be deemed necessary for their safety. My numerous engagements will fully engross every moment of leizure in the short interval between this and my departure for Washington.

I take the profoundest interest in the object of the meeting. I am under deep and solemn conviction that the time has arrived when we must meet and put down the abolition movements at the North, or prepare for the most calamitous events that ever befel a people. It has been too long delayed. The movement ought to have been met from the first, with a fixed determination to put them down at all and every hazard. Our perfect equality and right in our property ought never to be permitted to be questioned or disturbed. The constitution which guarantees them, guarantees their quiet and undisturbed possession. Such has ever been my opinion; and, if my counsel had been followed, the evil would have been arrested at the start. But the past is past; and the question is: What shall we now do? It is a solemn question. My impression is deep, if we do not now meet and put down abolition effectually, the opportunity will be lost never to return. It is not sufficient to defeat the Wilmot Proviso. As insulting and bad as that is, it is by no means the worst and most insulting. I regard the late act of the Legislature of Pennsylvania, relative to fugitive slaves, and those of the other non-slaveholding States of similar character, a more palpable, if possible, violation of the Constitution, and more dangerous in its effects, than even the Wilmot. I go further, and regard the establishment of societies and presses in the non-slaveholding States with the express intention of questioning and disturbing our right in property over which the Federal Government has no control and which is expressly guaranteed to us by the constitutional compact, as a direct breach of faith, and as a violation of the terms of the compact. To defeat the Wilmot Proviso, and to leave these acts and the spirit in which they originate, unresisted and in full operation, would, in my opinion, be a victory more fatal than a defeat; especially, if its defeat should be by a mere compromise, proposed by ourselves, and carried, mainly, through Congress by our votes. Such a result would be the most disastrous of all. It would put us off our guard, without removing, or even diverting, the danger.

The next question is this: shall we meet and put it down? Nothing would be more easy if the slaveholding States should agree to forget their wretched party strifes and to unite for the purpose. The mere Union itself, in my opinion, would enable us to dictate terms, or, if not, would put into our hands ample means to compel the non-slaveholding States to respect our rights to the full, and to fulfil the stipulations of the Constitution in our favor. The mere right of retaliation, if they refused, would be effectual. There are more stipulations in their favor, and of vastly greater importance than in our favor. Union among ourselves would enable us to resort to retaliation, if, after due notice, they should refuse to respect those in our favor. But I have no ides, if we were once united in a fixed resolve to put an end to these assaults on our rights, that it would be necessary to resort to higher measures. The power of resorting to them, and the certainty they would be resorted to, if the assaults were not desisted from, and the measures adopted for the purpose of making them abandoned.*

The great question then, is? How can we be best united? I regard the proposed Association, which the meeting is to be convened to consult about, as a great and indispensable step. I hope it will be approved by the meeting, and that measures will be adopted to extend it throughout the entire slaveholding States. That, and the establishment of an able and trustworthy press at the seat of the Federal Government, to watch over our interests and rights, and to warn against approaching dangers, with a determination to sink party considerations below what relates to our rights and honor, would do very much to bring about the desired union. That done, I will underwrite the rest.

With great respect, I am yours,

J. C. CALHOUN.

**Sic in orig.*

Selections.

WE copy from the *London Inquirer* the following report of a debate which ensued on the Annual Report presented at the Annual Meeting of the Western Unitarian Christian Union, held at Bridgewater (England), on the 22d of April. The Report itself, which we have not seen, was presented by Mr. James:

The Report also referred to communications which had been made to the Committee by the Bristol and Clifton Anti-Slavery Society, and by the chairman of a large public meeting held recently in Bristol, on the subject of American Slavery, and particularly of the *Fugitive Slave Law*, with a request that they would bring the unfaithfulness of the churches of the United States, in these matters, under serious review at that meeting, and deliberate with their brethren on the expediency of adopting some line of conduct, to prevent their pulpits being occupied by clergymen from America, visiting England, who have not borne testimony to the unrighteous character of the Fugitive Slave Bill; and stated that the Committee felt bound to recommend to the half-yearly meeting compliance with this call. The reception of the Report having been moved and seconded,

The Rev. R. M. MONTGOMERY rose and said, that though a member of the Committee, he felt bound to protest against the course that had been taken on the subject of American Slavery. He was not present when the Report was prepared, and he much regretted his not having gone to Bristol, for he would, if he had stood alone, have opposed the introduction into the Report of what they had just heard on this topic. He was as much an enemy to Slavery as any one could be, and believed it to be the most abominable and accursed of systems. But he did object most strongly to their sitting in judgment on the conduct of men whose names they honored, and whose beautiful productions they valued, because they did not think it right to join William Lloyd Garrison and Frederick Douglass, and the Abolition Society, to whose proceedings they had strong and conscientious objections. We were not in a situation to know all the difficulties with which our ministers in America were surrounded, and it did not become us to act in the way suggested towards men as pious, as benevolent, as Christian, as ourselves. Would it be endured that such a man as Dr. Dewey, should he again visit England, should be looked coldly on, and refused admission to our pulpits, because of a difference of opinion with some of us with regard to the Fugitive Slave Law? He could only assure them, that, pass whatever resolution they might, he should not be bound by it, if it went to the recommendation of such a course, and that the pulpit at Taunton should be open to any brother minister from America, and that he would gladly welcome him to it. They should look at home. There were evils enough here to contend against. We had not long got rid of Slavery ourselves, and many of our charitable institutions, many of our chapels, were still sustained by money which had been gained by persons who were connected with West Indian Slavery. He suspected that this was the case at Lewin's Mead. Would their friends from Bristol be consistent, and cast away what had been thus acquired? They had still Slavery enough amongst them, and he thought the man who was enslaved to *gin* was as much an object of pity as he who was in bondage to an American slaveholder. But what would be said, if those who were teetotallers among them should seek to introduce a test, and to exclude from their pulpits all ministers who did not sign the abstinence pledge? He lamented the course the Committee had taken, and condemned it as an unjustifiable interference with the right of private judgment, which they professed so much to value, and must, for himself at least, oppose the course which they had recommended to the meeting.

The Rev. W. JAMES observed that as it appeared likely some difference of opinion would arise on this subject, he would suggest that the Report be simply received, as had been moved; that this would imply no approval of its suggestions; and that at a later period of their proceedings, a resolution founded on the recommendation of the Committee would be proposed, when the question could be discussed at any length the meeting might desire.

To this course, Mr. I. J. Cox, of Honiton, objected. He had never heard a Report which, in all its parts, had more commended itself to his mind and feelings, and he should be sorry indeed that it should not receive the warm approval of the meeting. He would move that the Report of the Committee be not only *received*, but approved.

Mr. CHARLES THOMPSON, of Bridgewater, seconded this proposal, and said he much regretted that there should be any want of harmony among them on the course recommended by the Committee. He was quite prepared to go with them, and hoped that the motion of Mr. COX would be carried.

The CHAIRMAN having intimated that the time had arrived when it would be necessary to leave the room in order to its being prepared for the evening, the Rev. Thomas Hincks moved the adjournment of the meeting.

The Rev. THOMAS HINCKS, in rising to resume the discussion which had been necessarily interrupted, said, he felt that he was placed in a more prominent position in reference to it than he wished, though his course, as far as duty was concerned, was quite clear to his mind. The resolution entrusted to *him* had been designed for the Rev. E. Chapman, who would have done it far more ample justice than he could hope to do; but illness had kept that gentleman from the meeting, and he had consented, without the least previous thought, to supply his place as well as he could. He was sorry that he was so situated, because what he said on such a subject he would like to have carefully studied. He confessed he was one of those against whom Mr. Montgomery had brought the charge of presumption and injustice, and that he was quite prepared to carry out in his own practice the recommendation embodied in the Report. He could not hold pulpit intercourse with ministers from the United States who did nothing to show their abhorrence of the unrighteous slave system, or their condemnation of the iniquitous law which required the free States to send back the panting fugitive to his cruel bondage; and he believed that there were many ministers and congregations, notwithstanding his rev. friend's remarks, who were in sympathy with him. Mr. Montgomery had characterized Slavery as a bad and immoral thing, and opposed to the spirit and precepts of Christianity, and this was just what they wished to make those feel who were either directly or indirectly giving it their countenance. Mr. Montgomery had spoken of the known dislike of their body to *tests*. He would not yield to any one in his love of liberty, whether civil or religious, but he could see no infringement of true freedom in the course they proposed to take. If a man conscientiously believed that it was right for him to support the Fugitive Slave Law, to give up his brother to the oppressor, to resist his anxious cry for protection from the ruthless grasp of him who would rob him of all that humanity holds most dear—then he pitied such an individual, and must tell him, that he did not deem him a fit person to preach the great doctrine of Gospel brotherhood, and that he could not hold with him Christian fellowship. The present moment was a critical one as regarded the future condition of American slaves, and Mr. Montgomery was not perhaps acquainted with the details of the Fugitive Slave Bill. Was he aware that it required every State in America, free and slave State alike, to use all its powers to render back to their owners the unhappy being who has made his escape from Slavery—to drag him from the happy home which he might have made for himself; and to submit to all the horrors of a captivity rendered, in all probability, still more horrible, from the irritation and anger of the master? Mr. Montgomery had argued that Unitarian ministers found themselves in a country where slave institutions existed, and that we were unable to form a just opinion of the difficulties of their position. But this *law* was a *new* enactment, and he did not find that the Unitarian body had been at all active, as a body, in protesting against it; and he believed that in no respect were they more prominent in their condemnation of Slavery than other ecclesiastical organizations. True enough it is that we may not, and cannot, know all the temptations to silence, all the self-denial and sufferings which are required of those who would be faithful to the demands of Christian truth and duty on this subject in America. But do we not know that these temptations ought to be overcome by ministers of the Gospel, and that the self-denial and sacrifice should be nobly endured? He had heard, though he had not seen, of William and Elien Crafts, and Williams Wells Brown, three fugitives who had been obliged to escape from Boston, or they would have been taken again into Slavery, and who had found an asylum on our own shores. Their manners, and dispositions, and intelligence, he understood, were of a character to interest all who came in contact with them. And yet these persons dare not enter any place in the United States, for, under this wretched law, they would be liable to be handed over to their old masters, to undergo all the horrors of re-imposed Slavery, and to have their natures crushed and brutalized by the indignities which they would suffer. He had read with pleasure the noble and eloquent words of Theodore Parker with reference to this enactment, and though he had, unhappily abandoned much that we considered important in connection with the history of Christianity and the mission of Jesus, he stood in noble contrast with many of those who hold more correct intellectual views of the Gospel, but failed so truly to discern and act out its spirit.

The speaker was here interrupted by Mr. JOHN BROWN, of Bridgewater, who rose to order. He thought they were a society assembled for certain defined objects. He was sorry to stop Mr. Hincks, but it did appear to him that they were not proceeding in accordance with the design of the Association, and that it was not proper to engage in this discussion, in a one-sided manner, without the presence of a single American to answer for himself as to conduct which they were thus calling in question.

The Rev. R. M. MONTGOMERY and the Chairman said that they thought it would not be well to stop the discussion as it proceeded so far.

Mr. R. M. KING, of Taunton, animadverted strongly on the conduct of the Committee, in introducing into the Report a subject which they must have known would occasion disunion.

The Rev. T. HINCKS observed, that if this Association were assembled to discuss the broad principles of Christian Unitarianism, then he could conceive why the present question should not be admitted. If, however, they merely desired to promulgate certain doctrines, without reference to their practical application, he must say that all his interest in the Society would cease.

with which he was formerly connected, often at their yearly meeting, called the attention of the members to American Slavery, and addressed their brethren in America on the subject. He hoped the discussion was not about to be silenced.

Mr. KING denied the similiarity between the case instanced by Mr. C. Thompson and the present discussion.

The Rev. R. L. CARPENTER thought, that whatever opinion might be formed as to the expediency of introducing this subject into the Report, it would not be seemly now to put an end to the discussion. They had thanked the Committee for their services, had asked their respected Secretary again to take his office, and it would be very inconsistent if they refused to hear what might be said in defence of the course which the Committee had taken.

The Rev. W. A. JONES, of Bridgewater, said he could not address the meeting without deep emotion. He was sorry that a meeting to which he had looked forward, in connection with his friends, with so much pleasure, should have been in its results so apparently inharmonious. He hoped, however, that there was enough of Christian sentiment among them to enable them to agree to differ. For one, he did not consider it a duty devolving on this Society to give an opinion on the subject under discussion. It was impossible to have men united for one common purpose, all of whom would agree upon every question which might arise, and the fewer questions upon which union was required, the more likely would the Association be to hold together.—No one felt more strongly than himself on the subject of Slavery; no greater abomination existed, and its destruction must be desired by every true friend of the Gospel and of his race. Still it admitted of doubt whether such a matter came within the scope of the Society. He fully sympathized with the feelings which had caused the clause in question to be admitted into the Report. He believed that the encouragement of Slavery by any man, either directly or indirectly, involved great moral guilt: and most assuredly he could not hold out the hand of Christian fellowship to one who has so offended. There was no question as to the iniquity of Slavery itself; and none present felt more deeply the wickedness and crime of that system than those who differed from the Committee as to the propriety of the discussion of it on that occasion. He would urge upon those present the necessity of cherishing Christian brotherhood, and the duty of working more manfully in the cause which the Association was met to promote.

The CHAIRMAN then put it to the meeting whether the discussion should be continued, and decided that there was a majority against it.

National Anti-Slavery Standard.

*** *All communications for the paper, and letters relating to its pecuniary concerns should be addressed to* SYDNEY HOWARD GAY, *New-York.*

†‡† *Donations to the Treasury of the* AMERICAN ANTI-SLAVERY SOCIETY *may be forwarded to* FRANCIS JACKSON, *Treasurer, at Boston; or to* SYDNEY HOWARD GAY, *New-York.*

NEW YORK, THURSDAY, MAY 29, 1851

MEETING
OF THE
AMERICAN ANTI-SLAVERY SOCIETY,
AT SYRACUSE.

(PHONOGRAPHIC REPORT BY ROBERT BOND.)

[*Concluded.*]

THURSDAY, MAY 8th.

MORNING SESSION.

The Convention re-assembled at 10 o'clock, and was still more fully attended than on the previous day.

The proceedings were commenced by the singing of a hymn, after which the Rev. Lyndon King engaged in vocal prayer.

Rev. S. J. MAY briefly recommended the case of a fugitive slave, of the name of Charles Johnson. He had been living lately in a place of security, but from information he had received he was led to fear it would not hereafter be so safe. He had sent his wife and a family of ten children on their way to Canada, and was himself following, raising the means to defray their travelling expenses and set him up in business in Canada.

Mr. GOODELL further recommended the case as worthy of assistance.

Charles Johnson, the fugitive alluded to, afterwards passed through the meeting and received liberal donations from many present.

JAMES M. MCKIM, of Philadelphia, next addressed the Convention in reference to the case of Euphemia Williams, who had been some months since charged in Philadelphia with being a fugitive. She had a family of seven children. The case was not however made good, and she was discharged; but the kidnappers had sworn they would have her at all risks, and information was received last Saturday that showed very plainly that she would no longer be safe in Philadelphia. Her husband was then in Moyamensing prison, convicted of a crime, by no means proved against him, and suffering an exorbitant sentence. He mentioned the case, being desirous of getting the woman a situation in some secure locality. She would so far from being a burden, be useful at service. He had brought her on to Syracuse.

Mr. RITCHIE, of Oswego, then made some statements in relation to the condition of fugitive slaves in Canada. He stated, that since the passage of the fugitive slave bill, the number of fugitives in Canada exceeded twenty-five thousand. Efforts had been made in three ways to benefit the fugitives: physically, to provide the naked and hungry, with clothing and food; intellectually, by supplying them with teachers; and spiritually, by giving them the pure Gospel. He was however, more especially desirous of calling attention to the Dawn School, the proper name of which was the British American Institute. Mr. R. then stated that the institution was in need of assistance, and for information in regard to the school, said he believed that there was a gentleman present who could give its history.

Rev. Mr. NEWMAN, a colored clergyman from Canada, in reply to queries addressed to him by Frederick Douglass stated, that there were last winter 55 or 56 scholars in the Dawn school.

After some further discussion it was unanimously determined that a committee should be appointed, to learn the condition of the Dawn school and report at leisure.

[For members of Committee see official report.]

PARKER PILLSBURY then addressed the Convention, in support of the pending resolution. He said:

I like the resolution under consideration on account of its radical character. Ten years ago when *The Anti-Slavery Standard* was first issued in New York. The motto was "Without Concealment, Without Compromise." I hope and believe that this Society has never been untrue to that motto. The time has now more than ever come for us to present an uncompromising attitude.

The same motto has been adopted by the slave power; that power has never known compromise, and there will no longer be any concealment.

There is special necessity for this motto at the present time, inasmuch as there has been somewhat of success attendant upon the Anti-Slavery cause. There have been political triumphs in various States during the past few weeks; so much as to lead some to fear that the fidelity with which we have carried forward our enterprise in the midst of adversity would be departed from, under apparently prosperous circumstances.

For my own part, while the Anti-Slavery cause is in the furnace of adversity, I always feel that it is safe; but when it comes to tread on the enchanted ground of seeming prosperity, then I fear for it.

At the present time the Free Soil party is holding a kind of carnival. It has experienced encouraging successes in Ohio, in this State, in New Hampshire, and in the last place that could have been expected, in Massachusetts. And if that party does not sink under this weight of prosperity, it possesses more fortitude than I felt inclined to ascribe to it.

It is time for us to put forward such radical and uncompromising doctrine as that contained in the resolution.

Mr. PILLSBURY then showed that the question had for years engrossed the attention of the political world, but, that, as Mr. Garrison had said, the slave power had continually baffled opposition by continually changing the position of affairs. by a fresh act of outrage on the rights of the North. It was the policy of the slave power to take advantage of the excitement produced by one aggression to prepare the way for another still more startling aggression.

Mr. PILLSBURY then reviewed as Mr. Garrison had done the various outrages committed by the South, and pointed to its evident determination to add Cuba to its list of triumphs.

The President in his proclamation in reference to the presumed expedition against Cuba, had shown an evident disinclination to grapple directly with the slave power, by evading a direct charge against it, by saying in that document that there was reason to believe that the measure was entirely set on foot, and carried on by *foreigners*.

The policy of the slave power had always been a grasping one; but yet after each aggression on, and loss sustained by the cause of freedom, the free soil party remained true in its allegiance to this unrighteous Union, and no doubt, happen what might, would continue so.

The American Anti-Slavery Society was at that moment engaged in a work of revolution; engaged in dashing to pieces one of the proudest governments that had ever existed under heaven. The work was now not against Slavery, but against the government of the United States. Few Abolitionists really understood the nature and magnitude of the work before them. We read of the revolutionary war of 1775, and think that we might, had we lived, been patriotic then; but if we are not brave, and patriotic, and true now to the cause of freedom, we should not have been so then.

The prominent statesmen of the day, had they been living *then*, if their present conduct was to be taken as a criterion, would not then have struck for liberty.

The patriots of the revolution with all their love of liberty, had yet fostered Slavery, and left it as a legacy to their children.

Since their time, the slave population had been rapidly increasing, and would continue so to do; and were it not for Bunker Hill and a few other monuments, they would soon forget that there ever was such a thing as the revolution of 1775. Beneath the very shadow of *that* monument, the fugitive was now carried back to *Slavery*.

What cause had our sires for revolution, compared with ours? They complained of a paltry tax and the principle involved in it. But now the friend of freedom had no representation anywhere, and yet heavy calls were made upon them to support the slave power.

There was no Massachusetts now; she was once, but is not. Nor was there any North. Daniel Webster said in 1848 that now the North was discovered and that hereafter there would be a North. But, like the other prophecies of the latter Daniel, this has not been verified.

With these facts before them, was there any alternative but a revolution? It was childish to suppose that anything could now be done, but to strike a blow that should shiver the government into a thousand pieces.

By the passage of the fugitive slave bill 20,000,000 population of our country were compelled to turn bloodhounds to track between 3 and 4 millions of American slaves. And if they would not chase them, then, they were told our government was dissolved for ever.

He took them at their word. He hoped it was true that the Union was dependent upon the return of fugitive slaves, and that when they should declare against it, as by the grace of God they would, (loud cheers,) then that the Union would be shattered. He would welcome the bolt, whenever it might come, that should shatter our government in pieces, as from heaven.

They were now in the United States, either slaves or bloodhounds. Who would have supposed that there had ever been a revolution here, in the cause of freedom?

The condition of the country denied it, the character of the people denied it, history was contradicted, Bunker Hill was a false witness; there was no liberty now, and the revolution of 1776 was as if it had never been. The memory of it was fast *practically* fading from the minds of the people.

He hoped that the resolution would pass as it was, and that it would be the tamest one adopted by the convention. He wished that they might speak with a voice and language that would neither be mistaken nor disregarded.

The resolutions passed and speeches made at their conventions were examined by the South and had their effect; they even formed the basis of speeches in Congress.

In this day when thrones and kingdoms were tottering, it was a serious thing to array themselves against a government that had set itself up as the hope and model of the cause of freedom in the world.

It had been their national boast and pride, that we pointed the nations of the earth the blessings of freedom.

Mr. P. then referred to the fact that dreadful almost fiendish as had been the circumstances that had attended the French revolutions of 1793 and 1848 yet the first act of each had been to proclaim the freedom of the French slaves.

America was in these cases left far behind. He told them that this nation was the most signal failure as a republic, that history has ever recorded.

They at the North had now far greater cause for revolution than had Washington and Jefferson. It would not be too much to say, that for the last 30 years the North had been tenfold more oppressed, by the government under which they lived than ever were our fathers under the government of Great Britain.

What was the actual condition of the North? Could they be men? No! Talk of Union! Not an Abolitionist of the North dare cross Mason and Dixon's line. And this was what was called the blessings of the American Union!

The present struggle was based on a question between manhood, and the bloodhound business of catching runaway slaves.

The laws of the land had eclipsed the kingdom of heaven from human view; and so far as it was in the power of government, so to do, it had hurled this nation down to hell, by making it a crime subject to the severest penalties to comply with those requirements on which God has hung the salvation of the world.

These facts presented more cogent reasons and causes for revolution, than were ever presented to a nation before, (cheers).

At this point, it being half-past twelve, Rev. S. J. May moved an adjournment until 2 o'clock; which motion prevailed.

AFTERNOON SESSION.

The convention re-assembled at two o'clock.

On motion to that effect, the convention laid aside the resolution under consideration, and took up the financial affairs of the Society.

Mrs. ABBY KELLEY FOSTER then made a statement of the necessities of the Society for the coming year. The cause must not be suffered to stand still; they must keep up a renewed discussion of its merits, present it continually before the public eye. The public sentiment of the country was in many districts yet apathetic in regard to the subject of Slavery. It was needed that the agents of the Society should be scattered abroad all over the country, and the information and truths thus disseminated would soon rouse a feeling more favorable to the object of the American Anti-Slavery Society.

Mrs. FOSTER then expressed her conviction that it was the duty of those who felt the iniquity of the Slavery system to protest against any Union with slaveholders, civilly, politically or religiously. She would not have them countenance them even in private life; but would, by her actions, continually furnish a rebuke to the system which they fostered.

It must be by agitation, out of Parliament, that the question is to be carried. A feeling must be created in the hearts of the *lasses* of the country, as well as in the hearts of the people generally.

Now was the best possible time for creating this public sentiment. It could not be awakened in the midst of political confusion and excitement. Now, during the present year, should an increased number of agents, true men and strong, be sent out to spread Anti-Slavery doctrines among the people, and it was to be hoped that the funds would be raised to defray the additional expenses that would be incurred.

Mr. GARRISON followed. He said the work they had undertaken was not merely the abolition of Southern Slavery, but of Northern vassalage also. They had to battle for their own freedom of speech. Under the British yoke they had ample liberty of speech.

About the first they had to accomplish in this work was their own redemption, without which their efforts for the slave become weak. It was impossible to exaggerate the importance and magnitude of the work in which they were engaged. Their cause was as broad as the whole earth. It was not local or geographical in its character; it was comprehensive and universal. This cause concerned every man; every man was more or less interested in it. With respect to it, there were no outsiders.

There was much to be done before it could be said that there was a universal Anti-Slavery feeling in the country. He did not believe that there was a single town or village in the country that could be called Anti-Slavery. (A voice—"yes, there are some.")

Mr. MONTGOMERY, recently from England, requested permission to say a few words. He expressed himself as favoring the Anti-Slavery movement, but at the same time he would warn them that, whilst they were seeking the liberation of their slaves from temporal bondage, it was equally important that themselves should be freed from the bondage of sin. In all their efforts, they must go to Christ for aid. There were millions of men whose souls were in a worse Slavery than those they were seeking to aid.

At the conclusion of Mr. Montgomery's address,

The PRESIDENT read a letter received from Lauren Wetmore, doubling his annual subscription. [For letter, see official report.]

The Committee on Finance then collected subscriptions, during the course of which,

Mr. MCCLURE made a humorous and effective speech. His remarks, however, were so entangled with remarks necessarily going on all around in relation to the business more immediately before the convention, that we shall not attempt presenting even a sketch of them to our readers.

[For report of Committee on Finance, see official report.]

Mr. MCKIM stated that he was authorized to subscribe on behalf of Hon. Victor Schoelcher, of the French National Assembly, the sum of 100 francs (applause). Mr. Schoelcher, Mr. McKim remarked, is a leading Abolitionist in the French Assembly, and has distinguished himself by the part he took in bringing about Emancipation in colonies of his own country. He it was who drew up the bill which, under the Provisional Government, abolished Slavery immediately and forever in the islands of Martinique and Gaudaloupe (applause); and he it is who, by his zeal and vigilance, has done more than any other man to defeat thus far the efforts of the reactionists to re-introduce, in a modified form, the slave system in those colonies (renewed applause). He is a man of wealth, and has devoted, with great generosity, his money as well as his time and talents to this philanthropic work. Though a Parisian, he is the representative, in the French Chamber, of the Island of Gaudaloupe; and it is a singular fact, that while he, a white man, is chosen by the colored people of that Island to represent their interests in the National Assembly, a colored man (M. Bessette, of Martinique) is the chosen representative of the reactionists—the old white planters of the colonies. Mr. Schoelcher has lately been made acquainted with the Anti-Slavery movement in this country, by a lady from Paris who is now on a visit to the United States, and who is now present at this meeting; and so deep is the interest which Mr. S. feels in this movement that he has conceived the purpose of establishing a newspaper in Paris, one of the objects of which should be to co-operate with us in its promotion. Some time since, Mr. Schoelcher had written to Mr. McKim to know if the Abolitionists of the United States would contribute money to aid in the establishment of his paper, but on learning that the Fugitive Slave Law had created an emergency which absorbed all their money, as well as almost all their sympathies, he lost no time in writing to withdraw his request; and now, said Mr. McKim, instead of coming to us as an applicant for our means, he appears before us, through his friend, as a contributor of a portion of his own (acclamation). Mr. McKim expressed his pleasure at the prospect of having the co-operation of the French Abolitionists in our holy cause. The public sentiment of England has been brought to bear with great effect against our American Slave system; but let a similar influence be exerted, in co-operation, by France, the most highly civilized nation of Europe, and it will not be long till this infernal system shall be uprooted and forever abolished. American Slavery cannot stand against the public sentiment of the civilized world.

As an illustration of the need of such a newspaper as Mr. S. proposed to establish, and of the ignorance which prevailed even in the most intelligent and polite circles of Paris, Mr. McKim mentioned the fact that it had lately been stated from the Tribune of the Assembly that the Abolitionists of the United States were unworthy of confidence, and that so gross was their inconsistency that not a few of them were owners of slave possessions in the Island of Cuba (laughter, with cries of "preposterous!"). Preposterous and absurd, however, as this seems to us (said Mr. McKim), such is the profound ignorance which prevails on this subject in Paris, that there are men there, intelligent on other subjects, who believe it. A paper such as Mr. Schoelcher proposes is greatly needed, and would be an invaluable auxiliary to the cause (great applause).

Rev. S. J. MAY wished to state to the convention that Mr. McKim was the gentleman who had disinterred the fugitive Henry Box Brown, who had been forwarded to the Anti-Slavery office, in a box.

Mr. MCKIM stated that the box had been directed to Mr. Wm. Johnson, Philadelphia.

Mr. MCKIM stated some interesting facts in relation to the operation of the Fugitive Slave Law in Philadelphia, and some of the outrages of which he spoke were most painful and horrible to contemplate.

After a few remarks from the President in relation to what had fallen from Mr. Montgomery, the Convention adjourned until half past seven.

EVENING SESSION.

The Convention re-assembled at half past seven o'clock, and the proceedings were commenced by singing a hymn.

Mr. QUINCY, of Boston, then addressed the meeting, as follows: The *New York Herald* said, a few days back, that it was a significant fact that this particular week would be signalized by the meeting of two disunion conventions—one in Charleston, S. C., and the other in Syracuse, N. Y. This is a curious coincidence, and it is worth while for us to examine into the causes that have presented this phenomenon to the world.

Why is a convention held at this moment in Charleston, S. C.? It is because, they say, the Constitution of the United States does not protect them in their rights. The State of South Carolina thinks, and I think does so with justice, that the Constitution of the United States was framed and was intended in a main degree to protect and comfort the institution of Southern Slavery. South Carolina and Georgia bullied the convention of 1787 into the introduction of pro-Slavery clauses into the Constitution; and she thinks that she has a right, now that, in her opinion, those clauses have not been properly carried out, to secede from the Union.

Some people are disposed to think that South Carolina is not in earnest. I am not sure that she is not. They may be totally mistaken in their interests, but I do believe that the leading men of South Carolina are in earnest; and I must do them the credit to say that, with the exception of the convention here assembled, the convention now sitting in Charleston, S. C., is the only body of men of spirit in the country.

I respect South Carolina for her spirit; not for the diabolical cause for which she is evincing that spirit. I respect a nation who, when it thinks itself wronged, puts itself into an attitude of resistance and demands her rights.

I think that it would be a fine sight to see the little State of South Carolina dissolving the Union; and she can do it.

As I have said, South Carolina has assumed this attitude because she believes that the Compromises of the Constitution have not been carried out; because the Fugitive Slave Bill is not omnipotent; and because, allowing that law to be effectual, it was not worth anything, as it makes the cost of recovery greater than the worth of the property itself. It is worth nothing excepting for the principle of the thing.

Again, her rights are invaded because she is not allowed to carry her Slavery to California. This is the Southern view of the matter.

What is the Northern phase of this matter? Why, it is that the Constitution of the United States has failed of its end, and that, as far as we are concerned, there is no Constitution at all. It is not, therefore, a question of dissolution with us, for there is no Union. The American Anti-Slavery Society makes the historical statement that there is no Union. We declare that there is no Union, and that there never has been a Union. There is no government for us; not only not for the lowest, humblest, but even for the highest and richest, who have hearts and minds of their own.

What is the great end of civil government? Is it not the defence of the feeble—the protection of those who are unable to take care of themselves? It is not the rich who need protection; they can protect themselves.

The object of civil government is the protection of the child, of the woman, of the orphan, of the widow, of the poor, of those that have none to help them.

How does the Constitution and Government of the United States perform this, the highest duty of civil government?

Who so poor, so abject, so outcast, as the slave, the colored man? Yet what has our government done? It has withdrawn protection from all having the unpopular complexion, and makes him a victim to the Slave Power so soon as it is worth while for the slaveholder to commit perjury and possess himself of him.

Has the Constitution and Government of the United States taken any better care of us? Of what use would it be for any man holding Anti-Slavery views to attempt to go into the Southern States?

Does this confirm the assertion that there is a Union? that the American people constitute but one people?

None of us would be safe in South Carolina or in Georgia. We are not then one people. If we were, could it be possible that in Georgia there would be, at this moment, a reward of $5,000 offered for your head (addressing Mr. Garrison)? What is our Constitution and Government to *you*?

Again, we have a very useful class of our citizens that go down into the sea in ships, and who do duty as cooks and stewards. As soon as they enter into a Southern port they are liable to be imprisoned, and, possibly, to be sold to defray the bill that they have thus in jail forcibly contracted. We thought that we had a right to interfere in that, so we sent down a respectable and eminent counselor at law. Did he go there to urge the slaves to cut their masters throats? Did he even go for the purpose of persuading the masters to loosen the bonds and let the oppressed go free? No such thing. He merely went for the purpose of bringing a suit at law; of suing out a writ from the office of the Clerk of the District Court for the District of South Carolina, and to commence an action at law, in order to bring the question before the Supreme Court, whether or not it was constitutional for South Carolina to sell the free citizens of Massachusetts into interminable Slavery.

We had always thought that it was a birthright prerogative to go to law if it so pleased an American; that one of the great advantages provided by the Constitution was that we had a Supreme Court.

Yet the counselor at law, employed by the State of Massachusetts was actually kicked out of South Carolina; he left, for he found that he could not fulfil his mission, and was but endangering his own safety.

What did South Carolina then do? Why it passed a law making it a crime punishable as highway robbery or felony, to come into that State to bring an action at law. Louisiana followed her example and did the same.

Of what use was the Constitution to the Hon. Samuel Hoar, or to his constituents in this case.

Mr. QUINCY then proceeded to show that the freedom of the press was equally trammelled, and the right of petition was far from secured.

And yet we brag that we are a Model Republic! It is possible that there may be some benighted heathen in this audience who really believe that we are a Republic, and that the majority rules.

There never was a greater mistake. We all know that the Slave Power has ruled this nation from the beginning; controlled everything as they have desired, excepting in the single matter of California, on which ground South Carolina threatens to secede.

Of what does this Slave Power consist? It might be supposed that it consisted of millions. But it has been ascertained that it does not exceed 113,000 men, women and children, who actually hold slaves in their own right. Excluding minors and women who have not the right to vote, the whole slave power does not exceed 75,000 voting men.

Yet this numerically small slave power has governed and still gives laws to the remaining 19,925,000 white people in this country.

Mr. Quincy then remarked that if we had not the aristocracy of star and ermine, we had an aristocracy of the branding iron, the scourge, the thumb-screw, and the whipping-post.

They did not therefore feel inclined to believe that this Constitution of the United States was of any particular value to them. The time had come to consider whether or not there was a North,—whether or not the Government had not ceased to answer the primary purposes of civil government.

The right of a single State to secede from the Union was asserted by South Carolina, and the North had, with South Carolina, an equal right, if it so pleased, to secede from a Union that brought to it no advantages and no protection.

The position of the North was a contemptible one.—They were armed to the teeth and continually swaggering and boasting; and yet they allowed themselves to be ruled by this contemptibly small oligarchy of the Slave Power.

The time had come to put an end to this; to show at least a spark of spirit.

What would he have them do? They said they were not ready for secession. Then let their General Assembly in every State pass laws that every slaveholder that comes into the country should be imprisoned until he was ready to depart, and that until his bill of expenses during his imprisonment was paid, he should be kept in confinement.

This would only be retaliating fairly. It would only be treating the slaveholder as the South treated the free colored citizens of the Northern States.

Next, the Free States should say to the fugitives seeking refuge with them, "Your rights shall be protected. We will defend you as long as there is a drop of blood in our veins."

At any rate let the North maintain her own rights. He bore in mind an expression now nearly passed into a proverb—"New England will maintain her rights, peaceably if she can, forcibly if she must." He admitted that she had not done so, but the time was coming when she would. He believed that the North was not going to be kicked to the end of all time without raising her dormant energies and sense of right.

They were told that all this was fanaticism. No doubt it was; but then he remembered that fanaticism in all ages had been allied with the spirit of Freedom and Reform. It had sanctified the dagger of revolution and the hand of patriotism. It had wreathed with undying myrtle the sword of Harmodeous, and shed an undying halo about the zeal of a Brutus. It had aimed the shaft of Tell. It had made Milton spurn delights and live a laborious life. It had made Vane and Sidney lay down their heads upon the block as if it had been some beloved bosom wooing them to repose. It was a fanaticism which made Hampden die a patriot's death. A fanaticism that bellied the sails of the Mayflower, and sharpened the swords of the Revolution. It was a fanaticism that was to deliver this country, which is to exorcise the foul fiend that tyrannises over us, and make us in some future time a free and united people. The day will come when men will look back to the days of this fanaticism and bless them, and will rise up and call those blessed whom the nation now curses.

Mr. QUINCY concluded his address with a powerful and eloquent appeal to all to be obedient to the promptings of duty in relation to the cause in which they were laboring.

The Business Committee here reported two Resolutions in reference to the Fugitive Slave Law. [See Official Report.]

GERRIT SMITH, Esq., being repeatedly and loudly called for, came forward and said; I acknowledge this compliment. I feel grateful for it, for it is a compliment to be urged by so intelligent and noble minded an audience as this to speak. Here are brains and heart enough to stock twenty political meetings.

But I cannot speak when I know that George Thompson is to follow at my heels. I know I should hurry on and be impatient to come to a close. But a word about this George Thompson.

I hear people all over the country call him an impudent man, and in what consists his impudence? Why in presuming to come to America and say that Slavery is a sin. Is it so impudent to say that that system which *only* forbids marriage, and that the Bible should be read, and *only* makes man a beast, and that only authorises wholesale murder? Is he really so impudent as to come and call these little things *sin*?

I heard a report that the impudent fellow threatens after a few months to return again from England (loud applause).

Now depend upon it he goes to England to recruit his stock of impudence and when he comes back here he will come so heavily laden with pro-slavery truths that we must be careful to stand from under (applause).

We have, I am glad to say, learned one thing in this country, and that is to send missionaries abroad. We have sent teetotelers to England, and there they are denouncing the gin-drinking and the beer-swilling usages of England.

And we have sent Elihu Burritt to Europe, who has been denouncing its warlike governments, who plunder and rob and crush and overturn other nations. We have learned too to send missionaries to the East Indies, and the islands of the seas, to denounce idolatry in its various forms, forms, in some cases, interwoven with their very governments.

I am glad we are a missionary people, it is well that we have learned to send missionaries abroad; but there is another lesson we have yet to learn and that is we have to learn to receive missionaries (loud applause). We are so bloated with self conceit, that we cannot receive missionaries.

But I will not detain you from the feast that is before you, and I will leave you (loud cheers).

GEORGE THOMPSON, Esq, was received, on coming forward, with enthusiastic applause. When it partially subsided, he said:

The gentleman who has just sit down would have added one more to his many acts of charity if he had occupied this position for the rest of the evening, and spared me on an occasion when I feel myself utterly unable to address an audience, distinguished as he has justly described it, for its intelligence, for its mind, and for its heart.

Sir, I confess to a tolerable amount of that particular quality which my friend has ascribed to me, viz: impudence. I admit that it does appear somewhat of an impudent act to visit this country for the purpose of arraigning one of its institutions, and counselling this people to abandon one of its most cherished and long continued courses.

But yet I think *that* impudence is somewhat relieved by the consideration of the fact, that if it be a duty for any man to leave his country for the purpose of tendering advice to any people, it is specially his duty to visit that people, who, having the largest amount of light, and making the loudest professions of attachment to the right, not only commits an act which is a sin in itself, but gives that act a prominence in proportion to the position which it occupies and the influence which it commands.

At home, so far as I have meddled with commercial matters, I have been a freetrader. But I am not a freetrader in the matter of bread stuffs alone, but also in the interchange of opinions and in perfect reciprocity of admonitions and rebukes (cheers). And I do hope that I shall prove but a mere forerunner of many missionaries that will come from Great Britian to this country.

And if America be disposed to retaliate let her find her most efficient man and despatch him with all possible expedition to Great Britian, to inveigh against what, in the deliberate judgement of this country is the crying sin of my native land.

I will give him no pledge with regard to my countrymen and country women, I will only pledge myself that to the utmost of my ability I will sustain him in his mission, and assert his right to freedom of speech throughout every part of her majesty's dominions—Perhaps after I have run the gauntlet, I shall have smoothed the way for other missionaries to this country. I do hope that the novelity of the thing will have ceased with my experience in this country.

I do not wonder when I look back upon the list of recreants that have come from England to these shores, (hear, hear) and when I remember the fact that the respectable Englishmen, Irishmen, and Scotchmen in New York and Boston, prefer dollars and cents to the open avowal of their opinions and the maintenance of those principles for which they contend at home. It strikes me as nothing wonderful that I should be regarded as a *rara avis*; that the people of this country should condemn me as a very impudent man in presuming to talk upon the question of Slavery in this land.

But America has set the example. I do not think that America is altogether the nation that should cast the first stone at me.

Mr T. then referred to the conduct of Americans abroad; and in this connexion introduced the name of Dr. Cox. He referred to Dr. Cox's letter written from England in 1846, and said that he hoped that he should never be guility of writing such respecting the people whose hospitality he had shared.

But he did not refer to this by way of apology for the course he was pursuing. He would scorn to do so! (applause.)

Mr. T. then referred to America's philanthropic efforts, and said that so far as she was *sincere* in these efforts he admired her.

Mr. T. then spoke of the articles that almost daily appeared in American papers, representing the feeling of England as entirely hostile to America. He branded all such representations as *unmitigated falsehoods*. So far from it, the welfare of America, was cherished by the people of England. He did not believe that a single article in an English leading journal could be quoted to support the charge of hostility. For himself he could say that he could traverse this land from the Atlantic to the Pacific, and never meet a man that better loved the country than he.

Nor did he love it less when he arraigned the institution of Slavery,—an institution that was a curse to the world.

After reviewing the enormities of the system of American Slavery, and the inconsistency of the teachers of religion in regard to it, Mr. T. concluded a most powerful appeal, which we have only abbreviated from a necessity to restrain our report within readable limits by encouraging the advocates of the cause to go forward and form a public sentiment that would eventually ensure their success.

The convention then adjourned until Friday morning at nine o'clock.

FRIDAY, MAY 9th.

MORNING SESSION.

The Convention reassembled at 9 o'clock, and, after singing a hymn, the Business Committee reported two resolutions in relation to the religious sanction extended to the Slavery system. [See official report.]

Rev. S. J. MAY then offered a resolution in relation to the *National Anti-Slavery Standard*. [See official report.

After a few remarks from Mr. Quincy and Mr McKim, in support of the resolutions,

Mr. MCKIM spoke of the husband of Euphemia Williams, to whose case he referred yesterday. He stated that the husband of this woman had been sentenced to the Moyamensing Prison upon very slight evidence of theft: evidence, which in the case of a white man he doubted, would have been sufficient for conviction. He had, with others, including *the complainant and all the parties to the prosecution*, petitioned Governor Johnson to pardon the convict.

They all felt that if the prisoner was guilty, the sentence was cruelly disproportioned to the crime, and that his punishment had already been sufficiently severe. The slavehunters had been to the prison and claimed the man as a slave, but had unwisely told their errand and intention to apply to the Governor for a pardon, for the purpose of seizing the man as their slave. Whether this was done he could not say, but Governor Johnson was not the man to prostitute his official power, to play into the hands of the slavehunters. For the public reasons mentioned, however, the Governor had pardoned the man, and, said Mr. McKim, here he is! and the poor fellow stood up and was received by the audience.

He (Mr. McKim) father referred to the efforts of M. V. Schoelcher in France, and stated that he had started a newspaper, *Le Semaine*, for the advocacy and furtherance of the Anti-Slavery cause.

Mr. MCKIM read a letter from M. Schœlcher, from which it appeared that that gentleman had been taunted in the French National Assembly, that the Abolitionists of America owned slaves, and were owners of large possessions in Cuba, that they were therefore the most inconsistent of men, and were utterly unworthy of confidence. M. Schoelcher had protested that such were not the facts, and applied for a statement to that effect from the American Anti-Slavery Society.

He (Mr. McKim) considered the charge perfectly absurd, and thought this public announcement and denial of the charge would answer every purpose M. Schoelcher could desire.

Mr. QUINCY said that the Colonization Society must have been confounded with the American Anti-Slavery Socity.

The resolutions on the churches and the current religion were taken up.

Mr. WM. GOODELL, of New York, briefly supported the resolutions, and was followed by

THOMAS WHITSON, of Pennsylvania, who also strongly denounced the position in which the professing American churches were placed in relation to Slavery. He did not mean to say that Anti-Slavery was the Christian religion, but certainly it embodied all its vital principles.

He held that Slavery was the sum of all human villanies.

Mr. W. continued at some length to support the resolution. We are compelled to abbreviate the report we had prepared, owing to the fact, that the great length to which it would necessarily extend would render it too prolix.

Rev. LYNDON KING next briefly addressed the meeting to the same effect.

Mr. QUINCY then offered from the Committee on Nominations a list of officers for the ensuing year.—[See official report.]

On motion to that effect, the list was unanimously adopted.

The business before the Convention was then laid on the table, and Mr. Quincy offered two resolution in reference to the course pursued by South Carolina. [See official report.] These resolutions were, on motion to that effect, then unanimously adopted.

Mr. QUINCY then offered a resolution recommending various Anti-Slavery papers to the support of the public. [See official report. This called up

FREDERICK DOUGLASS, who said that inasmuch as *The North Star* was recommended in that resolution he was desirous of explaining his position, as he did desire commendation of which he was not deserving.—His mind has undergone a radical change in reference to some points. He had never thought that the fundamental principle of the American Anti-Slavery Society was the dissolution of the Union. He did not wish any one to imagine that he was averse to a dissolution of the Union, he having ceased to regard it a matter of so very great importance as he formerly believed it to be.

The *North Star* had not committed itself to the Anti-Slavery character of the Constitution. He had patiently investigated both sides of the matter, and had come to the determination that it was best to apply to it those well known principles the legal interpretation of which would make it consistent with its preamble and object.

As to the matter of "no union with slaveholders," he was one in heart with them.

The PRESIDENT made some remarks in reference to the unexpected change in the sentiments of Mr. Douglass, and trusted that he might be able to explain his position clearly. He hoped that it might not be a sign of a decreasing interest in the Anti-Slavery cause. He believed it was not, for he trusted that his heart was still warm in the cause of the slave.

Mr. QUINCY then cut off further discussion by withdrawing the resoultion under discussion, and the Convention adjourned until 2 o'clock, P. M.

AFTERNOON SESSION.

At two o'clock the Convention was called to order by Rev. S. J. May, one of the Vice Presidents.

A resolution was offered relative to the holding of the next Annual Meeting, on which a conversational discussion ensued, which was participated in by Messrs. Walker, Brooke, Wilbur and Wright.

Amendments were suggested to the original resolution, leaving it optional with the Committee of Arrangements to change the place of meeting, or not, as might seem desirable.

Mr. H. C. WRIGHT then addressed the Convention as follows: I shall occupy but a few moments with some brief remarks on the religious aspects of this country. We have had considerable time thus consumed this morning, and I have been interested with the discussion on this matter thus far.

I wish to give my own experience in this matter. It has been this. When I first entered the Anti-Slavery Cause, from the outset, I did not go to the government. I went to nothing outside my own heart to settle this question, and do so forever. I felt that Slavery was wrong, and that no power in the universe could make it right; that it was an immorality that no power in the universe could make moral. That it was an injustice which nothing could render just.

I settled it as a self-evident wrong, a self-evident immorality, and a self-evident injustice.

Having settled these premises, what were my conclusions? It was this: That whatever in God's universe says that Slavery is right, utters a lie. That it is not in the power of any government, or any combination of men, to make it right.

While man is man, Slavery cannot be right. Having settled myself on this basis, and having begun to advocate the cause, what was thrown across our path? The Bible! the Church! the Clergy! the religion of the country!—all that constitutes the religious machinery of the country were thrown across the path of Anti-Slavery. We were denounced as Infidels and Atheists.

Mr. Chairman, the man who utters the sentiment that Slavery is a self-evident wrong, *is* an infidel to the religion of, and atheistic to, that which is worshipped as God in this nation.

I have been for ten years discussing this subject; and have found that my best way to meet these objections is to take the matter and argue it as to whether it is right or wrong, not to appeal to the Bible. On such a question as that, I will not appeal to it. I care

not what the Bible says about it; as a matter of wrong I have settled the question in my own mind.

My conclusion is, if the Bible says it is right, the Bible speaks false. I leave it to the clergy whether the Bible sanctions Slavery or not. I maintain that it is not a proper Anti-Slavery question so much whether the Bible sanctions it or not. We have settled the question that it is wrong; we have settled that it is a *self-evident* wrong not to be reasoned about.

When they throw the Bible across my track and say that the Bible says it is a self-evident truth, then I say *if it is so*, the Bible is a self-evident falsehood. That ends the controversy on that matter.

So with regard to God. I care not what slaveholders say on this matter. *I know* that Slavery is wrong, God, or no God—Bible or no Bible– Constitution or no Constitution. That question I have settled, and there is no use in appealing to any tribunal, by whose decision we have determined not to abide. That is my position.

I cast everything out of the way that sanctions Slavery. But let me not be misunderstood. I do not *believe* that the Bible does sanction Slavery. *I know* that the God who dwells in my soul, does not sanction Slavery. *I know* that the God of Nature does not sanction it.

But I say if your ideas of God, or your construction of the Bible, if the priesthood conceptions of a Deity and their constructions of the Bible sanction Slavery, very well, so be it; it may answer you. You and I worship at different altars. I cannot and *will* not worship at the altar of a slaveholding God (applause).

I cannot and will not speak with reverence of any being in the universe that sanctions Slavery. I delight to shock the veneration of this community for the name of God, where that name means a slaveholder. For the name of God, with the great mass of this nation, means a slave-trading God, a slavehunting God, a slaveholding God. A God in their mouths means very much what a devil does in mine (cheers).

I think that it is time that we should speak out in this matter. I would have men's minds rightly directed. But when I am called upon to reverence books more than men, or a meeting-house more than men, or the Bible or a church more than men, or when I am called upon to reverence what you *call* God more than God, I will not do it.

Of all beings in the universe I am to reverence God in man. In proportion as a man reverences and respects his brother, does he respect the Deity; in proportion as you love man, do you love God; in proportion as you reverence and do good to man, you worship God, and you cannot worship him in any other way.

I maintain that we owe no duties to God aside from those which we owe to our fellow beings.

Mr. WRIGHT then expressed his disapprobation of that religion that expended millions in building temples for God, but gave not one dollar to promote the happiness of man.

I would not give a farthing for such kind of reverence for titles, and institutions, and sermons, and days, and books. Let us bring everything down to a practical test in this matter. I mean reverence for justice, righteousness and truth, as evinced by his reverence for humanity.

No man can worship God and be a slaveholder. It is idle, ridiculous. Such a religion should be scouted from the world.

I do not care what becomes of my soul in the future, if I may but do my duty in the present. I care not whether it goes to heaven or hell, provided I can dwell in love. I have no fear of the future. Let my name be written down on the records of eternity as one who loves his brother, and I fear nothing about the consequences.

I think, sir, that we should take this view of Christianity, for it is the doctrine that Jesus taught. He taught us to love and reverence the Deity; by loving and serving our fellow-creatures.

I am sick, I am disgusted with that everlasting singing and praying to God, and making merchandise of human beings in this country. I am sick of the people pouring out their treasures to build meeting-houses for God to dwell in, with 3,000,000 of human beings houseless, homeless, comfortless, without education and feeling after God and immortality among beasts and creeping things.

No, sir, I have no reverence for that religion.

S. MAY, Jr., wished to call the attention of the Convention to a statement in *The New York Herald*, in relation to the circumstances attending the holding of the Convention in Syracuse. A letter in that paper stated in effect that gentlemen connected with the Anti-Slavery movement had been compelled to give $10,000 bonds in order to obtain the use of the Hall they then occupied. He (Mr. May) stated these facts for information. He did not believe that they sat in that Hall on such conditions, but he would ask for information as regarded the facts.

Rev. S. J. MAY, of Syracuse, said he did not believe it possible to coin a more incorrect account or a more entire misrepresentation than that contained in *The Herald*. He had been the only person who had had anything to do with engaging the Hall, and he pronounced the whole statement as utterly false.

Mr. MAY, of Boston, said that the same statement was contained in the *Albany State Register*, no doubt originating in the same source.

Rev. S. J. MAY stated, that so far from any such conditions having been imposed by the city government, they had voluntarily made ample provision to receive and treat in a proper manner Captain Rynders and his brother bullies, should they feel disposed to come to Syracuse.

In reply to the queries put to *The New York Herald* reporter, he stated that he was not the author of the statement referred to, and did not know who was.

The subject then dropped.

Mr. WM. H. BURLEIGH then addressed the Convention in relation to the religious aspect of the question. For himself he had settled the question that Slavery was wrong; in fact he did not remember the period in his life, when he had looked upon it in any other light. He believed the Bible to be Anti-Slavery in spirit. Did he believe otherwise, he might still receive the Bible as a very curious piece of literature, but it would have no more authority over his conscience than did the last year's almanack. It was because he believed that the Bible was antagonistic to Slavery thrt he still adhered to it.

Those who take an opposite view and say that the Bible sanctions Slavery, assume that the author of the Bible, whom they tell us is God, also sanctions the system of American Slavery.

What an idea they they must have of God! Certain attributes enter into my conception of God, such as purity, justice, holiness; and we cannot separate that Being from any one of his attributes.

Those who tell me that God sanctions Slavery, tell me that Slavery in its attributes is like God, because God cannot sanction anything antagonistic to himself. God sanctions only that which is assimilated to himself.

But we know that such are not the attributes of Slavery; then if God sanctions Slavery, and I *know* he does not—God's attributes must be those which belong to the system of Slavery.

Let us see what those attributes are, and consequently what must be the attributes of God *if* he sanctions Slavery.

First, we will put down *robber!* for that is the primary idea that enters into the institution of Slavery. Next, *lust, cruelty, impurity;* and we are to combine all those to obtain a correct idea of the American God.

There was no portion of the earth where the people had not formed some conception of a divine being, however gross and obscure, and worshipped him as a deity. Various forms of idolatry prevailed, in which idols of wood and stone were set up. He did not know that he worshipped these *idols* themselves, but they were that peoples personification of the similitude of their unknown supposed deity.

Sometimes this idolatry rose almost to the sublime, when the people bowed down in worship of the sun and moon, deeming them the representations of the embodiment of their ideas of God.

There was something more elevating in that idolatry than in the form which prevailed in a great portion of the American churches falling down and worshipping that polluted idol, American Slavery.

The pulpits, all over the world cried out against the worship of Mammon, but the worship of Mammon in the shape of Slavery was America's peculiar domestic institution.

Now we unhesitatingly brand that portion of the American people who sanction Slavery as verily idolators; who worship God, who, in their minds, sanctions Slavery.

The heathens had gods each personifying one lust: such as a goddess of lust, *Venus;* god of theft, *Mercury:* god of war, *Mars*. But they never concentrated all these vices in any one idol, and named that idol god. They would have shrunk from so horrid a blasphemy. This was left for American Christians in the noon of the Nineteenth century.

But for himself with regard to all these personifications, and all these idols, he was an image breaker and a temple destroyer.

At the conclusion of Mr. Burleigh's address, of which we have given but a sketch, an animated and desultory discussion arose in relation to the Pro and Anti-Slavery character of the Constitution, which was participated in by Mr. Byrne, W. L. Garrison, F. Douglass, Wm. Goodell, and Thomas Whitson.

The Convention then adjourned until 7 1-2 P. M.

EVENING SESSION.

The convention re-assembled at half-past 7.

A resolution relating to the Anniversaries of the Society, was then submitted and unanimously adopted.

[See official report.]

Rev. S. J. MAY then read a letter from Thomas Henning, the Secretary of the Canada Anti-Slavery Society.

CHARLES B. SEDGWICK, Esq., Syracuse, then addressed the Convention in an eloquent speech. Although he disagreed with the leaders of the Society in many prominent measures, yet as regards the great common object—the abolition of Slavery—he was one with them. He would use his best efforts, to put down this great wrong perpetrated on 3,000,000 of the human race.

Mr. SEDGWICK, however, in the advocacy of this cause, deprecated the use of harsh language. He thought it was not calculated to win those with whom they had their controversy. Harsh language did not so well answer their purpose as mild and kindly words.

He hoped that the abolition of Slavery would be brought about peaceably, without war, and violence; but if it must be so, he would even welcome the abolition of Slavery with blood, and violence, and disunion, (loud cheers). We must have it peaceably if we can, forcibly if we must; but remember forcibly, only if we *must*.

A great moral and political revolution was never yet brought about without an arduous struggle, and through many trials; but if they remained firm, the triumph of their principles must eventually come (applause).

A series of resolutions were then reported by the Busines Committee relating to the Colonization Society.

[See official report.]

FREDERICK DOUGLASS supported these resolutions. They had been wont to look upon the colonization movement as dead, buried beyond the reach of resurrection. But they had good reason to believe that the monster was still alive, and was never more active in its mischievous designs than at the present moment.

Henry Clay had last winter announced in the Senate of the United States, that of all the schemes that tended to benefit the human race, the colonization scheme transcended all others. The missionary schemes, and Bible, and temperance movements were as nothing compared to a scheme, contemplating and designing the expatriation of the free colored people of the United States.

They never talked of sending the slave to Africa, it was only the free colored population. And it was to be done with their own consent! He did not believe that they could get that consent; and if all the free blacks were of his mind, they *never would consent to leave the land of their birth*.

Indeed the majority had already expressed their unalterable determination to remain upon this soil.

Mr. DOUGLASS concluded a powerful address, strongly condemnatory of the colonization scheme, and expressive of hope for the colored population in their future residence in this land, by stating that he believed that the prejudice that had existed against color, was disappearing and that in time he hoped to see such unreasonable trammels removed.

GEORGE THOMPSON, Esq., then addressed the Convention. After stating that he felt unable to address the meeting at any length, that evening, he said: But permit me to say one word in favor of the resolutions now before you. I believe every syllable contained in them is merited by the Colonization Society.

We have heard of harsh language to-night. Now I always deem it extremely unnecessary to read lectures to individuals in reference to the manner in which they shall express their ideas and feelings. I can speak of Slavery only as I see and feel it. If another man does not see it as I do, does not so clearly see the bottomless pit of its iniquity, I forgive him if he speaks more mildly. But I think if any man is entitled to censure, it is the man who can talk mildly and complacently and persuasively of Slavery (applause). And I ask my friend to consider that I deal excessively leniently with him, that I do not call him to account: for if he had seen his wife run away with, while sitting upon this platform, or his youngest child in the arms of a kidnapper, he would not have censured me if I had first cried "stop thief," and had I branded the caitiff with the most heavy epithets ever bestowed upon a criminal (applause).

It is a waste of time brethren, for us to be finding fault with each other, as to the manner, in which we shall brand *this sum of all human villanies*.

Search the English language for the harshest language you can find, to denounce the man who can hold slaves. He will never know unless you tell him what he is. I tell him that he is the *last monument of God's forbearance upon earth* (loud cheers). I tell him that I never conceived the infinitude of God's Mercy, till I got some distinct idea of the atrocity of his character. When I pile up all other villanies together, they make not up, the villain that claims a fellow creature as his own.

How are you to move a nation's heart, if Slavery be a thing, and slaveholders be men to be talked mildly and temperately about? A Gambler in souls! A human flesh merchant! A breeder of little babies for the market! A seller of female chastity! A wretch who panders to the lusts of the worst fiends that ever were permitted to pollute this earth! To talk mildly and persuasively respecting such men, or to such men!

No! in mercy to the slaveholder, brand him as a villain! You can make nothing else of him. They will not think the better of the man for telling him "kindly" what they are! You may wrap up as you please your Anti-Slavery doctrines and truths, and send them South; put them up if you please, in rose-pink paper, tied up as a piece of wedding-cake, and offer it to the slaveholder. Do you think he would take the pill of abolition any the readier for that?

Not a bit of it. The only society ever invented in America, that pleased the slaveholder, is this diabolical Colonization Society.

From the moment that I ever stood upon a platform to advocate Abolition, and grasped in my imagination the colossal dimensions of this infernal system of Slavery, I have branded it with the harshest language I could command. I will do so still, and lament nothing but the utter poverty and powerlessness of the English language to describe the man monster at the South, and the double monster at the North, who apologises, for his brother monster at the South (immense cheers).

Mr. T. then proceeded to denounce the system of Colonization. It was a species of Protean devil. A many-faced Harliquinade. It was everything to every body, seeking the support of all.

The question was agitated throughout this country, "what shall we do with the colored people? He thought the question was easily answered, let them alone, they had not solicited interference.

Mr. T. touched upon the prejudice against color and trusted that it was subsiding. At least in England it had never existed.

They must go forward forming a public sentiment in relation to Slavery. It was more by moral, than political means that all reforms, in all countries, in all ages, had been achieved. It had been so in England in relation to almost all the reforms.

At the conclusion of Mr. Thompson's eloquent appeal, some discussion arose, as to an expression which Mr. Thompson had applied without any personal application to the apologist for Slavery at the North, an expression which Mr. Sedgwick unhappily misunderstood as personally applied to him.

Mr. Thompson assured Mr. Sedgwick that he had not him in his mind when he made use of the expression referred to, and had not the slightest intention in any way to offend that gentleman's feelings. The matter thus satisfactorily explained, dropped.

The resolutions unacted on were then separately taken up and passed upon.

Mr. SAMUEL MAY, of Boston, then offered a resolution of grateful acknowledgements to the people of Syracuse for their hospitable reception of the Convention.

The resolution passed with acclamation.

The Convention closed its proceedings by singing the Doxology "From all who dwell below the skies," after which the Society adjourned *sine die*.

DONATIONS

To the American Anti-Slavery Society, at the Annual Meeting, Syracuse, May, 1851.

Pliny Sexton, Palmyra, N. Y.	10 00
Lewis and Sarah A. Curtis, Rochester,	10 00
Isaac Post, Rochester,	3 00
John Ketchum, Jericho, L. I.	5 00
Wm. R. Hallowell, Rochester,	10 00
Gerrit Smith, Peterboro', N. Y.	50 00
Samuel Griggs, Levanna, "	3 00
John W. Lyon, Constantia, N. Y.	1 00
Archibald Green, Port Byron, N. Y.	94
Sarah H. Wilde, Saratoga, "	1 00
M. Benham, Syracuse, "	25
Abraham Allen, Oakland, O.	1 00
Chas. L. Webb, Lafayette, N. Y.	1 00
S S. Hayward, Peterboro', "	2 00
Joseph Pierce, Pleasantville, N. Y	3 00
E. M. Mansfield, Auburn, "	1 00
Jane Turner, Bridgewater, "	50
Elizabeth Turner " "	50
P. F. Dean, Syracuse, "	50
Robbert B. Torson, Borodino, "	1 00
Mrs. Springer,	1 00
Mrs. J. M. Ellis,	1 95
Joseph Carpenter,	1 00
Edward D. Phelps,	75
Sidney Smith,	1 00
S. Holland,	5 00
A Friend,	25
Mrs. Eastman, Syracuse,	2 00
Samuel Wilbur, N. Easton, N. Y.	1 00
Phebe T. Wilbur, " "	1 00
Isaac Spaulding, Elliston, "	25
L M. Cutcheon, Warren, Mass.	5 00
Misses Phillips, McGrawville, N. Y.	3 00
Edwin D. Loomis, Cazenovia, "	2 00
Dolly Thomas, Winfield, "	1 00
Sarah Thomas, McGrawville, "	1 00
Benjamin Fish, Rochester, "	1 00
Malcolm Montgomery, Syracuse, "	25
H. D. Perry, Oswego, "	1 00
Lydia Wilbur, Easton, "	1 00
Rhoda D. Garmo, Rochester, "	50
	$135 64

NOTE.—In addition to the above, the sum of nearly $200 was paid at the door, in different sums, to defray the expenses of the meeting; of which, only this general acknowledgement can be made.

PLEDGES

To the American Anti-Slavery Society, made at the Annual Meeting, Syracuse, May, 1851.

Francis Jackson, Boston,	200 00
Lauren Wetmore, New York,	200 00
James Mott, Philadelphia,	50 00
Edward M. Davis, "	50 00
Stephen Smith, Syracuse,	50 00
Alanson Thorpe, "	25 00
Victor Schoelcher, Paris, France,	100 francs.
Samuel Wilbur, N. Easton, N. Y.	25 00
Samuel J. May, Syracuse, "	10 00
Joseph Savage,	10 00
Moses H. Green, Liverpool, N. Y.	10 00
Samuel May, Jr., Leicester, Mass.	20 00
Lyman Clary, Syracuse, N. Y.	5 00
William K. Foster, Canandaigua, N. Y.	5 00
Edgbert Waldo, Geddes, "	5 00
Dr. M. D. Benedict, Skeneateles, "	5 00
Abner French, Pulaski, "	10 00
William H. Burleigh, Syracuse, "	5 00
T. F. Wilkinson,	5 00
J. Miller McKim, Philadelphia,	5 00
A. Dolbar, Baldwinsville, N. Y.	3 00
John W. Lyon, Constantia, "	4 00
G. B. Stebbins, Rochester, "	5 00
G. G. Ritchie, West Exeter, "	2 00
Grace Ann Spalding, Spafford, N. Y.	5 00
F. W. Dean, Syracuse, "	1 00
Elizabeth Spalding, Spafford, "	1 00
T. C. Spalding, " "	1 00
Elizabeth Davis, " "	1 00
Eunice Spalding, " "	1 00
Lewis Spalding, " "	1 00
Mrs. R. M. Pelton, Syracuse, "	1 00
J. B Crowell, Port Byron, "	2 00
Lucy Thompson, Borodino, "	1 00
Esther Ann Lukens, Ohio,	1 00

RECAPITULATION.

Pledges,	745 00
Donations (say),	135 00
At Door (say),	200 00
Total,	$1080 00

A NEW APPEARANCE.

IT is customary always when a newspaper is put in new type to announce the change with such proper self-laudation as becomes one of a free born and independent people who never permit themselves to languish in obscurity for want of a timely announcement of the appearance or exercise of their many excellencies or virtues. We so far honor this custom as to point to the present number of the *Standard* as an evidence of the good taste of our printers, Messrs. Norris & Brother. If the pleasure of our readers in reading depends as much as our own does upon the mere mechanical execution of the book or paper in their hands, they can hardly fail to open with satisfaction the first No. of the 12th volume of this paper.

This, moreover, should not be the proper limit of such a notice as that which we are writing. Among the reserved privileges of all type manufacturers is this—that a newspaper in new dress shall be an advertisement to the maker thereof. We have to announce, however, that we refrain from according this privilege to the manufacturer of our type at *his particular request*. Now, as modesty is not an American, and especially not a New York, weakness, and as the paper certainly presents a very handsome appearance, and may, perhaps, be favorably compared, as to its typographical character, with any paper in the country, such a statement can hardly fail to excite some surprise. Our generous contemporaries, we doubt not, will be all the more anxious to know the name of the man who is not only so evidently a master in his trade, but withal so proper and proud a gentleman that he disdains what may seem to others to be a purchased compliment, and refuses for himself an advantage which humbler workmen, and of more limited business, can not so frequently enjoy. We can not gratify this feeling of curiosity, as the request of the manufacturer, though it came upon us quite unexpectedly, is imperative.

Perhaps we had better leave the matter here for the honor of type founders in particular and our common human nature in general. Human nature, we are sorry to be convinced, stands enough in need of any good thing of this sort to be said in its favor, but candor compels us to repulse the glow of enthusiasm which may be mantling on the cheeks of the aforesaid generous contemporaries by telling the simple truth. The *Standard* is an Anti-Slavery paper: our type-manufacturer sends his goods to all parts of the country; his Southern friends may not approve of his selling type to the Abolitionists, and he therefore wishes that the fact may be concealed. We grant his request.

SLAVERY IN LIBERIA.

WE copied not long since a statement of Capt. Forbes in his "Dahomey and the Dahomans," that Slavery existed in the colony of Liberia. This statement has since been denied, but Capt. Forbes, it seems, can substantiate it by giving names, and thus repeats in the London *Morning Herald:*

"ARMY AND NAVY CLUB, April 8.

"In reference to the article on Liberia in the last number of the *Athenæum*, signed by 'Elliott Cresson and Thomas Hodgekin,' I feel called on to give some explanation.

"On the 25th of March, Mr. Hodgekin very politely requested that I would give my authority for the statement in my work, 'Dahomey and the Dahomans,' referring to Liberia, adding—'Thou wilt observe that I am not calling thy own accuracy in question; but the assertions to which thou hast given circulation are so strangely at variance with the accounts which I have received from actual visitors, that I feel deeply interested in searching them to their foundation.'

"Had Mr. Hodgekin published my answer along with the letter of himself and Mr. Cresson, I should not have had here to continue the controversy. It was as follows:

"FOREST, Windsor, March 26.

"'My Dear Sir,—You are right in your conjecture that I have not visited Monrovia, although for six months I was stationed within twenty-five miles of Cape Mesurada, and at Cape Mount met many Liberian citizens. That the citizens of Liberia are guilty of buying and holding slaves, I had occular demonstration; and I know personally two Liberian citizens, * * *, sojourners at Cape Mount, who owned several slaves, in the general use of the term, but not in its legal sense as regards the treaties for the suppression of the Slave Trade, as these slaves are what are termed domestic slaves, or pawns, and not intended for foreign Slavery. These pawns, as I have stated and believe, are as much slaves as their sable prototypes in the parent States of America, and my informants acquainted me that almost all labor in Liberia was derived from a system of domestic Slavery.

"'Of domestic Slavery in Liberia there are two classes; the one common to all Africa, and practised *by the aboriginal inhabitants for the most part*—the other not much to be complained of, if not extended—by taking servants, helps, apprentices, or pawns (choose the expression), obliging them to labor—clothing, feeding, and instructing them.

"'In proof that I did not state without foundation that Liberian citizens held slaves, I will conclude by instancing that a citizen of the republic applied to me, as commander of one of her Majesty's ships, to procure for him pawns of value to the amount of goods of which he had been despoiled during civil war at Cape Mount.—I am, &c., F. E. FORBES, Com. R. N.'"

"The asterisks in the copy of my letter to Mr. Hodgekin supply the place of the names of the two slaveholders at Cape Mount, therein mentioned as examples, which names I gave, in confidence, to Mr. Hodgekin."

DISGRACEFUL AND TERRIBLE RIOT—LOSS OF LIFE.

ONE of those terrible riots, which are becoming so common in this country, but which can be assigned to no other cause than the innate brutality and love of violence and bloodshed which characterizes a certain class of our people, occurred at Hoboken, on Monday last. The German residents of this city, including the women and children, were there to celebrate the festival of Pentecost, in accordance with a national custom, and were, in the course of the day, invaded in their hired ground, and interrupted in their festivities, by a band of reckless scoundrels, who had no object but mischief, and no provocative to it but their own devilish passions. Whether Capt. Rynders was at the head of the mob or not, we do not know, but it was one quite worthy of him, in every respect. For the particulars we have no room further than to state that the Germans resented the intrusion of the other party, and a fight ensued, which lasted for hours, and in which some lives were lost, and many persons dangerously wounded. The New York Police, of course, refused to interfere, as they usually do where there is any possibility of their being of service, but the posse was called upon, and the military from Jersey City called out, and many arrests were made. Most of the Germans, however, succeeded in fighting their way to the Ferry and placing themselves, with their wives and children, on this side in safety. Altogether it was the most dastardly and disgraceful mob that has ever occurred in the Mob-Republic, excepting some of the anti-negro riots in Philadelphia.

DOMESTIC CORRESPONDENCE.

FROM OUR BOSTON CORRESPONDENT.

NO. LXXX.

THE ARGUMENT.—*The Correspondent at Syracuse—The guardian angel baffled—The Corresponding Editor and the Correspondent—Their two journeys—The Instruments of Torture—The Spirits—Syracuse, its growth and its brandy—The Hudson—The Correspondent receives the President and Cabinet or narrowely escapes the same—His views on the Military—On Noses—He magnifieth Nature and the Militia—He moralizeth on the Desolation of Boston—And telleth a pat story—Patriotism and the Market—The Mayor and Aldermen—Who caught Sims?—The mystery explained—The Pacifier refuseth to be pacified—He prescribeth for Alderman Rogers—The Congressional Elections—The Free Soilers commended—Mr. Emerson's Discourse—The patriotic youth of Cambridge—Are snubbed—The Correspondent indignant—He telleth of the New England Convention and mourneth over the degeneracy of the times, &c. &c. &c.*

BOSTON, May 26, 1851.

SINCE I wrote to you last, I have been, as perhaps you know, to the Meeting of the American Anti-Slavery Society, at Syracuse. I shall not take up any of my valuable space with an account of its proceedings, inasmuch as they have been so fully and so well reported for your benefit. Suffice it to say, we had a very excellent good time, and vented any amount of Treason and Infidelity without molestation. The guardian angel of the Republic, the Head of the American Church, the sainted Rynders, I was assured was actually, in the city in the flesh. I myself saw him at Albany. But whether he was deterred from putting forth his saving grace by the York shilling extorted for admission at the door, or whether he found that the Mayor and Police of Syracuse were of a different stamp from that which passed current as such last year in New York, I am unable to say. But it is a melancholy fact that, in grief or in despair, he deserted his post and left the Salvation of the Union, as well as of the rights of the Methodist Church South, to his coworker, the Godlike Daniel. Being thus left to our own devices, we worked iniquity, with none to molest or make us afraid. I travelled only in company with your Senior Corresponding Editor, a gentleman for whom I have much regard, and with whom I am generally on the best of terms, and we had much satisfaction in comparing our rapid flight with the slow-coach system by which we passed through the same country before Railways were. Oh, that journey! It was in the Spring, before the roads were settled—if, indeed, they ever *could* have been settled and civilized. No one born into the travelling world since the invention of Rails can form an adequate conception of the instruments of torture which they have superseded. I well remember my companion exclaiming, "Talk of being broken on the wheel! What is being broken on *one* wheel to being broken on *four* at the same time!" Happily, the Temperance Reformation had not then set in, and, by calling in the assistance of *the spirits*, which then, as now, abounded in that part of New York, we survived to tell the story, and have endured even to this day.

Syracuse, too, is a living evidence of the vital growth of a country where labor is free and honorable. At the time we were there, it was an inconsiderable hamlet, with a paltry road-side inn, where we changed horses in the middle of the night and got some very bad brandy and water; now it is a populous and busy city, with paved streets, elegant private residences, water brought in, gas, and many excellent Hotels. I did not try the *brandy*, this time; but I daresay that has improved also. But "I must not loiter in my song." Leaving Syracuse before the conclusion of the Meeting, I proceeded to Albany, in the same excellent company, with an addition which was an unquestionable improvement. The next day, I steamed down the "exulting and abounding" Hudson, an ever new delight. In New York, I witnessed the glorious holiday which welcomed the Acting President, the Great Secretary, and the other rival Saviours of their country, on their way to inaugurate the Erie Railway, telling of their mighty deeds as they went. I was debarred the beatific Vision by circumstances which I need not recount, but I saw the preparations and gazed on the military pomp with the admiration such display ever exites in my breast. I have great satisfactisn in a parade of citizen soldiers, for two reasons: first, because I delight to watch the expression of each heroic face, endeavoring to look as if it did *not* think that all the world was looking at it; and, secondly, because of the sense which is forced upon the mind of the infinite variety of human *noses*. Just take a favorable position on such an occasion and observe the line of noses as each successive platoon passes in review before you (the uniformity of dress and cap rendering these facial phenomena the more marked and observable), and you will return home with your mind impressed with the wonder-working power of Nature in varying her works, as it never was before. I must admit, mortifying as it may be, that our volunteers cannot hold a candle to yours. The whole State could not bring into the field (or rather the street) half as many liveried defenders as your single City. And yet Captain Rynders, single-handed, is more than a match for them all!

On arriving here, I was surprised to find the streets still full of people and encumbered with carriages and drays. I had read such woeful tales of the commercial ruin that her treason had worked to Boston, that I expected to find the grass the only obstruction to the traveller, but disposed to meditate in her deserted streets. But I assure you that I perceive no difference in the external appearance of Boston, or in the eternal roar of commerce she sends up. I do not discern that the withdrawal of the smile of the South has cast any shade upon her countenance. Indeed, some people who pretend to know, say that it is all *bosh* and that there was never more trade with the South than now. I heard a curious and true story the other day, which seems illustrative of this fact. A Southern trader went to his Correspondent here, a sound Webster Whig, and squared his account. Upon being asked whether he had not a fresh order to give, he replied, "No, I have resolved to buy no more goods in Boston, until she shows a more proper regard to Southern rights!" So he manfully went his way to some more patriotic city,—perhaps, your own. But after awhile he came back and, after mousing about for some time, finally bought his goods to a large amount, of a house, the head of which is well known as an out and out Garrisonian Abolitionist, an active member of the Executive Committee of the American Anti-Slavery Society! So let the South look out for infected articles. Hydraulics may make water run up hill, but the moral hydrostatic power has not yet been discovered which can turn the cause of trade out of its natural channel. Patriotism may be a very powerful motive, but it has not strength enough to keep a merchant from buying his goods where he can get them best and cheapest. So I am afraid that Boston will not suffer this part of the penalty she has deserved. But we will hope the best.

The Defender of the Constitution has not yet vouchsafed to intimate when it will be his gracious pleasure to save the Union afresh in Faneuil Hall. The unlucky Mayor and Aldermen still lie in the dirt into which he knocked them, notwithstanding their humiliation before him and in spite of their meritorious conduct in the catching and keeping of Sims. This last virtue, however, I am informed they disclaim. It is a singular fact that nobody *did* take Sims. The Mayor has declared that he should scorn such an action and denies that he has done it. Marshal Tukey also says that he would not do such a thing except in obedience to the orders of his superiers,—and as such orders could not have been given, of course he could not have obeyed them. If he had taken Sims, a thing they scorned to do, would they have kept him in office? Of course not. It therefore follows, as it is notorious that the United States Marshal *did* not do it, and according to Marshal Tukey, *could* not have done it, that Sims must have taken himself! And not only so, but that he must have kept himself in custody and finally carried himself back to Georgia, in spite of all the resistance which the Mayor and Aldermen and their Marshal could oppose to his obstinate purpose. It is no wonder, under these circumstances, that his case should have excited so little compassion. But, to return to the point whence this digression diverged, I heard a sequel to the story I told you in my last, about the manner in which Mr. Webster treated the Civic Deputation which came to pacify him who had pacified the country.—"Our First Men," it seems, were somewhat scandalized at the treatment the city Fathers had received, and one of them who had some sort of claim to expostulate with the Expounder, went to him to endeavor to obtain some kind of comfort for them. This gentleman set forth as well as he could the mortification his reception of them had caused the Aldermen, and added "indeed Alderman Rogers" (who was spokesman on that occasion) "has been made quite ill by it!" "And who *is* Alderman Rogers?" interrogatively growled out the Lion. "Why Alderman Rogers is so and so, and this, that and the other," explained the mediator, setting forth his various claims to Mr. Webster's compassion. "Humph!" ejaculated the Defender, from the lowest depths of his waistcoat, "if Alderman Rogers is ill, why does not Alderman Rogers send for the doctor?" And this was all that was taken by this motion. I was not present myself, at this interview, any more than at the other; but this is the story told in the streets, and, certainly if it be not true it well deserves to be so.

This is the day big with the fate of Palfrey and Rantoul. As you will know the result as soon as you get this letter, it is useless to speculate about it now. I must do the Free Soilers the justice to say that they have "stirred their stumps," or at any rate mounted them, with commendable spirit. If they fail, it will be only for not having begun their agitation sooner and kept it up continually. Mr. Emerson has distinguished himself by an admirable Discourse on the Fugitive Law and an analytical or rather anatomical demonstration of the remains of Mr. Webster. At Cambridge, where the autopsy was first made, some patriotic youth, worthy sons of worthy sires, undertook to save the Union in a small way by disturbing him. Their attempt, however, only gave interest and spirit to the meeting. After it was over, these ingenuous youth proceeded to the Colleges, and first tried to call out Mr. Everett, by shouting under his windows. But he would not come when they did call for him. So they adjourned to President Sparks's and renewed the experiment. Here they were more successful, for the President appeared at a window and sternly demanded to know why they were making that noise? Upon which they explained that they had been hearing Mr. Webster and Mr. Everett abused and had come to relieve their bursting hearts. Upon which the President sharply rebuked them and bid them go home to bed. "But we have just been to Mr. Everett's!" remonstrated one of them. "Then you have insulted him as well as me, and now go about your business?" If it be true that the Head of the University thus snubbed the budding patriotism of the students, I think that it is none too soon that the Legislature has ordered an Inquiry into its administration.

To-morrow the New England A. S. Convention begins its sittings. By the "odd revenges which the Whirligig of Time brings about," we are to meet in Boylston Hall, where the first Convention was held.—It is the only place we can obtain for our meetings—the Mayor and Alderman having refused us Faneuil Hall, and almost every other place being engaged. In the evenings we shall have to be content with Cochituate Hall the size of which is entirely incommensurate with our needs. We shall protect ourselves from the overweening patriotism of the rising generation by asking money at the door for admission. For it is a melancholy fact that, though there are abundance of people who will save the Union for nothing, there are very few willing to pay twenty-five cents for the privilege. This course is necessary to prevent the Convention being crowded out of its own hall. But of this hereafter.—D. Y.

MISCELLANEOUS NEWS.

——WHEN the Governor of Indiana pardoned Bland, who was to be hung at Bloomfield, the crowd assembled to witness the execution, gave him three groans, not because the pardon was unjust, but because they had been disappointed.

——Horace Mann, Ralph Waldo Emerson, Stephen C. Phillips, and Robert Rantoul, are *stumping* parts of Massachusetts.

——A LADY IN COURT.—We never saw but one lady arguing a case in our courts. It was Mrs. Gaines, who in 1842, appeared in the First District Court, (Judge Buchanan,) accompanied by her gallant husband, in undress uniform, with sword buckled to his side. It happened that Mrs. G's lawyers, becoming dissatisfied with some decision of the Court, retired from the case whereupon the dignified veteran advanced towards the lawyers' table, leading his lady by the hand, and begged that the Court would allow the lady to plead her own cause. The scene was quite an interesting one.—There stood on one side an array of our oldest and most learned counsellors, who were resisting the lady's pretensions with all their skill and ability, with a large lot of law books lying before them. On the other side stood the bright-eyed, handsome little lady, and the erect and war-worn veteran, her gallant husband—The claim of the lady to be heard in her own case could not be denied. She proceeded in her remarks, but soon became so piquant and personal that the Judge interfered and begged her to confine herself to the argument. Thereupon the gallant General rose, and in a slow and measured style, stated that for everything that the lady should say he held himself personally responsible in every manner and form, in court and out of court. This allusion pretty soon quieted the sniggling of some young attorneys who were present, and who appeared mightily tickled with the scene. Mrs. Gaines was permitted to go on and argue her case to a conclusion. This is the only case of a lady ever appearing as counsel in our courts. We wonder that it should be the only case.—*N. O. Delta.*

——THE CRAFTS CASES.—In the Supreme Judicial Court yesterday, the actions brought against Knights and Hughes, in the name of William Crafts and wife, fugitive slaves, were ordered to be discontinued—the plaintiffs failing to produce the required security for costs.—*Boston Courier, 20th.*

——ONE of the speakers in the late South Carolina Convention boasted that, in fighting, the South Carolinians are superior, man for man, to any other people in the world. Then, will that orator explain why it was that, when an old white-haired man of seventy went from Boston to Charleston to test the constitutionality of a South Carolina law, a good many thousand South Carolinians thought it necessary to rally in order to force him out of the State?—*Louisville Journal.*

——THE *Oswego Journal* says, that from fifteen to twenty fugitives pass through that city weekly to Canada. They are often nearly destitute, and depend upon the charity of the colored people for food and lodgings.

DEATHS.

PURVIS.—At Central College, Cortland Co. New York, on the evening of the 8th inst., after a severe illness of several weeks, JOSEPH P. PURVIS, third son of Robert and Harriet D. Purvis, aged fourteen years and three months. By his fine talents, his application and industry as a scholar, his generous and manly spirit, his amiable temper, and his strict integrity, this youth had won the esteem, affection and confidence, alike of his fellow students and the faculty, in the school of which he was an ornament. His loss from earth will be deeply felt by many true admirers and friends. To the family circle, broken for the first time by his death, it will be irreparable.—*Ps. Freeman.*

FESSENDEN.—In Geneva, N. Y., May 21, Oliver G. Fessenden, Esq., attorney at law, of Portland, and son of Gen. Samuel Fessenden, aged 32.

CUSHING.—In Boston, 21st instant, Mrs. Mary Otis, wife of Hon. Luther S. Cushing.

BUCKS COUNTY ANNUAL MEETING.

THE ANNUAL MEETING of the Bucks County Anti Slavery Society, will be held at Newtown, on Saturday, the 31st inst., at one o'clock, P. M. Mary Grew, Edward M. Davis, J. M. McKim and other speakers are expected. A general attendance is desired

DELAWARE ANNUAL MEETING.

THE ANNUAL MEETING of the Delaware Anti-Slavery Society, will be held in Wilmington, on Saturday, the 31st inst., at two o'clock, P. M. James and Lucretia Mott, C. M. Burleigh and other speakers from abroad, are expected. A general attendance of the friends of freedom in the State and neighboring States is requested.

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Poetry.

MAY-DAY ODE.

BY. W. THACKERAY.

But yesterday a naked sod,
The dandies sneered from Rotten-row,
And cantered o'er it to and fro;
And see, 't is done!
As though 't were by a wizard's rod
A blazing arch of lucid glass
Leaps like a fountain from the grass
To meet the sun!

A quiet green but few days since
With cattle browsing in the shade,
And lo! long lines of bright arcade
In order raised;
A palace as for fairy Prince,
A rare pavilion, such as man
Saw never, since mankind began
And built and glazed.

A peaceful place it was but now,
And lo! within its shining streets
A multitude of nations meet:
A countless throng.
I see beneath the crystal bow,
And Gaul and German, Russ and Turk,
Each with his native handiwork
And busy tongue.

I felt a thrill of love and awe
To mark the different garb of each,
The changing tongue, the various speech
Together blent.
A thrill, methinks, like His who saw
"All people dwelling upon earth,
"Praising our God with solemn mirth
"And one consent."

High Sovereign in your royal state!
Captains and Chiefs and Councillors,
Before the lofty palace doors
Are open set,
Hush! ere you pass the shining gate;
Hush! ere the heaving curtain draws,
And let the Royal pageant pause
A moment yet.

People and Prince a silence keep!
Bow coronet and kingly crown,
Helmet and plume bow lowly down;
The while the priest
Before the splendid portal step,
While still the wondrous banquet stays,
From Heaven supreme a blessing prays
Upon the feast!

Then onwards let the triumph march,
Then let the loud artillery roll,
And trumpets ring and joy bells toll,
And pass the gate!
Pass underneath the shining arch,
'Neath which the leafy elms are green—
Ascend unto your throne, O Queen,
And take your State!

Behold her in her Royal place:
A gentle lady—and the hand
That sways the sceptre of this land
How frail and weak!
Soft is the voice and fair the face;
She breaths amen to prayer and hymn
No wonder that her eyes are dim,
And pale her cheek.

This moment round her empire's shores
The winds of Austral winter sweep,
And thousands lie in midnight sleep
At rest to-day.
O! awful is that crown of yours,
Queen of innumerable realms,
Sitting beneath the budding elms
Of English May!

A wondrous spectre 't is to bear,
Strange mystery of God which set
Upon her brow yon coronet,—
The foremost crown,
Of all the world on one so fair!
That chose her to it from her birth,
And bade the sons of all the earth
To her bow down.

The representatives of man,
Here from the far Antipodes
And from the subject Indian seas
In Congress meet;
From Afric and from Hindostan,
From Western continent and isle,
The envoys of her empire pile
Gifts at her feet.

Our brethren cross the Atlantic tides,
Loading the gallant decks which once
Roared a defiance to our guns
With peaceful store;
Symbol of peace their vessel rides!
O'er English waves float Star and Stripe,
And firm their friendly anchors gripe
The father shore!

From Rhine and Danube, Rhone and Seine
As rivers from their sources gush
The swelling floods of nations rush,
And seaward pour;
From coast to coast in friendly chain,
With countless ships we bridge the straits,
And angry ocean separates
Europe no more.

From Mississippi and from Nile—
From Baltic, Ganges, Bosphorus,
In England's ark assembled thus
Are friend and guest.
Look down the mighty sunlit aisle,
And see the sumptuous banquet set,
The brotherhood of nations met,
Around the feast:

Aloug the dazzling colonade,
As far as the straining eye can gaze,
Gleam cross and fountain, bell, and vase,
In vistas bright.
And statutes fair of nymph and maid,
And steeds and pards and Amazons,
Writhing and grappling in the bronze,
In endless fight.

To deck the glorious roof and dome,
To make the Queen a canopy,
The peaceful hosts of industry
Their standards bear.
Yon are the works of Brahmin loom;
On such a web of Persian thread
The desert Arab bows his head,
And cries his prayer.

Look yonder where the engines toil,
These England's arms of conquest are,
The trophies of her bloodles war:
Brave weapons these.
Victorious over wave and soil,
With these she sails, she weaves, she tills,
Pierces the everlasting hills,
And spans the seas.

The engine roars upon its race,
The shuttle whirrs along the whoof,
The people hum from floor to roof,
With Babel tongue.
The fountain in the basin plays,
The chanting organ echoes clear,
An awful chorus 't is to hear,
A wondrous song!

Swell organ, swell your trumpet blast,
March, Queen and Royal pageant, march
By splendid aisle and springing arch
Of this fair Hall:
And see! above the fabric vast,
God's boundless Heaven is bending blue,
God's peaceful Sun is beaming through
And shining over all.

LONDON, April 29. [*London Times.*

Miscellany.

THE MODERN INQUISITION.

Let us inquire what is the Inquisition of the present day in Rome. It is the very same that was instituted at the Council of Verona, to burn Arnold of Brescia; the same that was established, at the third Council of the Lateran, to sanction the slaughter of the Albigenses, and the Waldenses, the massacre of the people, the destruction of the city; the same that was confirmed at the Council of Constance, to burn alive two holy men, John Huss and Jerome of Prague; that which at Florence, subjected Savonarola to the torture; and at Rome condemned Aonio Palearic, and Pietro Carneseccchi. It is the self-same Inquisition with that of Pope Caraffa, and of Fr. Michele Ghistieri, who built the palace called the Holy Office, where so many victims fell a sacrifice to their barbarity, and where at the present moment the Roman Inquisition still exists. Its laws are always the same. The "Black Book," or *Praxis Sacræ Romanæ Inquisitionis*, is always the model for that which is to succeed it. This book is a large manuscript volume, in folio, and is carefully preserved by the head of the Inquisition. It is called *Libro Necro*, the "Black Book," because it has a cover of that color; or, as an Inquisitor explained to me, *Libro Necro*, which, in the Greek language, signifies "the book of the dead."

In this book is the criminal code, with all the punishments for every supposed crime; also the mode of conducting the trial, so as to elicit the guilt of the accused; and of the manner of receiving the accusations. I had this book in my hand on one occasion, as I have related above, and read therein the proceedings relative to my own case; and I moreover saw in this same volume, some very astounding particulars; for example, in the list of punishments I read concerning the bit, or, as it is called by us, the *mordacchia*, which is a very simple contrivance to confine the tongue, and compress it between two cylinders composed of iron and wood, and furnished with spikes. This horrible instrument not only wounds the tongue and occasions excessive pain, but also, from the swelling it produces, frequently places the sufferer in danger of suffocation. This torture is generally had recourse to in cases considered as blasphemy against God, the Virgin, the Saints, or the Pope. So that, according to the Inquisition, it is as great a crime to speak in disparagement of a pope, who may be a very detestable character, as to blaspheme the holy name of God. Be that as it may, this torture has been in use till the present period; and, to say nothing of the exhibitions of this nature which were displayed in Romagna, in the time of Gregory XVI., by the Inquisitor Ancarani—in Umbria, by Stefanelli, Salva, and others, we may admire the inquisitorial zeal of Cardinal Feretti, the cousin of His present Holiness, who condescended more than once to employ these means when he was Bishop of Rieti and Fermo.

Every one knows how the Holy Inquisition has surpassed every other tribunal by its exquisite ingenuity in torturing human nature. Must I bring examples from the Inquisition of Spain? That of Rome has had her own to answer for as well.—Through the mercy of Heaven, the former has come to an end; but that of Rome is in full vigor.

I do not propose to myself to speak of the Inquisition of times past, but of what exists in Rome at the present moment; I shall therefore assert, that the laws of this institution being in no respect changed, neither can the Institution itself be said to have undergone any alteration. The present race of priests who are now in power, are too much afraid of the popular indignation to let loose all their inquisitorial fury, which might even occasion a revolt if they were not to restrain it; the whole world, moreover, would cry out against them, a crusade would be raised against the Inquisition, and, for a little temporary gratification, much power would be endangered. This is the true reason why the severity of its penalties is in some degree relaxed at the present time, but they still remain unaltered in its code.

Concerning the method of conducting a process, I read in the *Libra Necro* as follows:—"With respect to the examination, and the duty of the examiners—either the prisoner confesses, or he is proved guilty from his own confession; or he does not confess, and is equally guilty on the evidence of witnesses. If a prisoner confesses the whole of what he is accused, he is unquestionably guilty of the whole; but if he confesses only a part, he ought still to be regarded as guilty of the whole, since what he has confessed proves him to be capable of guilt as to the other points of accusation. And here the precept is to be kept in view, 'no one is obliged to condemn himself,' *nemo tenetur prodere seipsum*. Nevertheless, the judge should do all in his power to induce the culprit to confess, since confession tends to the glory of God. And as the respect due to the glory of God requires that no one particular should be omitted, not even a mere attempt; so the judge is bound to put in force, not only the ordinary means which the Inquisition affords, but whatever may enter into his thoughts as fitting to lead to a confession. Bodily torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore the choice of the most befitting mode of torture is left to the Judge of the Inquisition, who determines according to the age, the sex, and the constitution of the party. He will be prudent in its use, always being mindful at the same time to procure what is required from it—the confession of the delinquent. If, notwithstanding all the means employed, the unfortunate wretch still denies his guilt, he is to be considered as a victim of the Devil; and, as such, deserves no compassion from the servants of God, nor the pity or indulgence of holy mother Church; he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer found among the living."

This most astounding page is followed by another, in which is given the mode of obtaining a conviction. Various means are pointed out to establish the guilt of the prisoner, and to declare him deserving the condemnation of the tribunal. For example, Titius is accused of having eaten meat on Friday or Saturday. The Inquisition does not permit the name of the accuser to appear, neither those of the witnesses. The accusation is laid that Titius has eaten meat in the house of Caius. Sempronius is the accuser, and he summons the family of Caius to give evidence; but, as these have been accomplices in the same affair, they cannot be induced to depose against Titius; perhaps other witnesses may be brought, who may be equally incompetent. In which case the wary judge endeavors to draw from the prisoner himself sufficient to inculpate him. He will first inquire respecting several other families the points which he wishes to know with regard to that of Caius. He will try to learn at what other houses Titius has been accustomed to eat, in order to know concerning the house of Caius, where the meat was eaten. The accusation sets forth, that on such a day, at such an hour, Titius went to the house of Caius, where the whole family were present, and that all sat down to table, &c., &c. If Titius admits all the circumstantial evidence brought forward by the accuser, with respect to time, place, and persons, but is silent, or denies entirely the only crime imputed to him, he stands convicted; the accuser has no necessity to bring forward witnesses; judgment is pronounced.

This practice is still employed by the Inquisition. In the year 1842, I was accused of having spoken, in a certain house, against the worship of saints. If the judge had made my accusation known (as is the case in all other tribunals throughout the world,) saying to me, You are accused of having, in such a house, spoken of such and such matters, in presence of so and so,—I should have known my accuser by the part he would take in the question. But instead of interrogating me in a straightforward manner, I was made to give a description of the house in question, together with that of several other houses; to describe the persons belonging to it, and many other persons at the same time; to discuss the real subject of accusation, mixed up with other irrelevant matters, in order to mislead me as much as possible, and prevent me from gaining any insight whatever of the points of which I was accused, or of the persons who had accused me. Whether I confessed or not, I was to be declared guilty, or, as they term it, *reo convinto*.

With regard to these denunciations, the Inquisition declares that in matters of offences against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse their parents, wives their husbands, and servants their masters. The law is, according to the decrees of several Popes, that whoever becomes acquainted with any offence committed against religion, whether from his own knowledge or from hearsay, is bound, within fifteen days, to bring forward his accusation before an inquisitor; or the vicar of the Holy Office; or, where these are not present, before a bishop. The crime, whatever it may be, not only attaches to the principal and accomplices, but also to every one who knows of it and does not reveal it. So that if you, for example, dear reader, should unfortunately belong to the Church of the Inquisition, you would be obliged to accuse not only me, who address you, but all those who, together with yourself, listen to me; and whoever knows that you have listened to my discourses, although he himself may never have heard me, is under the obligation to denounce you to the Inquisition. The punishment for non observance of this duty is excommunication, which excluds the party subject to it from the benefit of all the sacraments, and shuts him out from the kingdom of heaven. Moreover, besides excommunication, he is liable to be imprisoned in the Inquisition, and to suffer such other punishment as may be deemed necessary. Even the very Cardinals, and the Inquisitors themselves are not exempt from this obligation; the Pope himself has followed the example. My letters to Gregory XVI. were immediately forwarded to the Inquisition, by his own hand. I have reason to believe that Pius IX did the same when I wrote to him. All this we may overlook; but that a wife should be obliged to accuse her own husband, or a mother her children, is too dreadful to think of.

I will here relate a fact which it always pains me to recall to mind; and which until the present occasion I have never before spoken about. During my residence at Viterbo, my native town, where I was public professor and teacher in the Church *di Gradi* I was one day applied to by a lady of prepossessing appearance, whom I then saw for the first time.—She requested, with much eagerness, to see me in the sacristy; and as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in abundance of sighs and tears. On my endeavoring to encourage her, and to persuade her to rise and unfold her mind to me, she at length in a voice broken by sobs, thus addressed me:—

"No father, I will never rise from this posture unless you first promise to pardon me my heavy transgression." (Although much younger than herself, she addressed me as her father.)

"Signora," replied I, "It belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive you; but I confess I have no cause of complaint against you, with whom, indeed, I have not even the pleasure of being acquainted."

"I have been guilty of a great sin, for which no priest will grant me absolution, unless you will beforehand remit it to me."

"You must explain yourself more fully; as yet I have no idea of what you allude to."

"It is now about a year since I last received absolution from my confessor; and the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One, however has lately informed me, that if I wish to be saved and pardoned, I must apply to you, who, after the Pope, are the only one who can grant me absolution."

"Signora, there is some mistake here, explain yourself; of what description is your sin?"

"It is a sin against the Holy Office."

"Well, but I have nothing to do with the Holy Office."

"How? are you not Father Achilli, the Vicar of the Holy Office?"

"You have been misinformed, Signora; I am Achilli, the deputy master of the Holy Palace, not Office: you may see my name, with this title, prefixed to all works that are printed here, in lieu of that of the master himself. I assure you that neither my principal nor myself has any authority in cases that regard the Inquisition."

The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked leave to relate her case to me; and, having sat down, began as follows:—

"It is not quite a year since, that I was going, about the time of Easter, according to my usual custom, to confess my sins to my parish priest. He being well acquainted with myself and all my family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardour, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of a priest was a complete deception, and that the head of all the impostors was the Pope himself. Would I had never told him! The curate would hear no further. 'It is your duty,' said he, 'to denounce your son to the Inquisition.' Imagine what I felt at this intimation! To be the accuser of my own son! 'Such is the case,' observed he, 'there is no help for it—I cannot absolve you, neither can any one else until the thing is done.' And, indeed, from every one else I have had the same refusal. It is now twelve months since I have received absolution; and in this present year many misfortunes have befallen me. Ten days ago I tried again, and promised, in order that I might receive absolution, that I would denounce my son; but it was all in vain, until I had actually done so. I inquired then to whom I ought to go to prefer the accusation. And I was told to the Bishop, or the Vicar of the Holy Office, and they named yourself to me. Twice already have I been here, with the intention of doing what was required of me, and as often have I recollected that I was a mother, and was overwhelmed with horror at the idea. On Sunday last I came to your church, to pray to the Virgin, the mother of Christ, to aid me through this difficulty; and I remember that when I had recited the rosary in her honor, I turned to pray also to the Son saying; 'O Lord Jesus, thou wert also accused before the chief priests, by a traitorous disciple; but thou didst not permit that thy Mother should take part in that accusation. Behold, then, I also am a mother, and although my son is a sinner, whilst thou wert most just, do not, I implore thee, require that his own mother should be his accuser.' Whilst I was making this prayer the preaching began. I inquired the preacher's name, and they told me yours. I feigned to pay attention to the discourse, but I was wholly occupied in looking at you, and reflecting, with many sighs, that I was under the obligation to accuse to you my own child. In the midst of my agitation a thought suddenly relieved me, I did not see the Inquisitor in your countenance. Young, animated, and with marks of sensibility, it seemed that you would not be too harsh with my son; I thought I would entreat you first to correct him yourself, to reprimand and to threaten him, without inflicting actual punishment upon him."

I shall not recapitulate my injunctions to this poor woman, to tranquillize her mind with respect to having to denounce her son. I advised her to change her confessor and to be silent with regard to him—anyhow she was not in fault. And if confession, I further remarked, be a sacrament that pardons sins, it can never be made a means of unwarrantably obtaining information as to the words or deeds of another.

But had I really been Vicar of the Holy Office, what was my duty in this matter? To receive the accusation of this mother against her own son. An unheard of enormity! She naturally would have made it in grief and tears, and I should have had to offer her consolation. And since this horrible act of treason has the pretence of religion about it, I should have employed the aid of religion to persuade her that the sacrifice she made was most acceptable to God. Perhaps, to act my part better, I might have alluded to the sacrifices demanded of Abraham, or Jephtha; or cited some apposite texts from Scripture to calm and silence the remorse of conscience she must have experienced on account of the iniquity of bringing her child before the inquisition.

Now let us see what is done by the Inquisitors.—In what is called the Holy Office, everything is allowable that tends to their own purposes. To gain possession of a secret no means are to be disregarded; not even those against our very nature. For a father and a mother to reveal the thoughts of their own children, so trustingly confided to them—a revelation which may lead to their death—is so great a crime that we connot imagine one more base. And yet the Inquisition not only sanctions, but enjoins it to be done daily. And this most infamous Inquisition, a hundred times destroyed, and as often renewed, still exists in Rome, as in the barbarous ages; the only difference being, that the same iniquities are at present practised there with little more secresy and caution than formerly; and it is for the sake of prudence, that the Holy See may not be subjected to the animadversions and censures of the world at large. —*From "Dealings with the Inquisition by Dr. Achilli."*

ENGLISH WOMEN IN THE COUNTRY.

The *Horticulturist*, for March, contains another of Mr. Downing's agreeable letters from England, from which we copy the following extract:—

"There are other guests in the house—Sir Charles M——, Lady P., some Irish ladies without titles, (but so rich in natural gifts as to make one feel the poverty of mere rank,) and a charming family of grown up daughters.

"It would be difficult, perhaps, to have a better opportunity to judge of the life of the educated middle class of this country, than in such homes as this. And what impressions do such examples make upon my mind, you will ask? I will tell you, (not without remembering how many fair young readers you have at home.) The young English woman is less conspicuously accomplished than our young woman of the same position in America.

"There is, perhaps, a little less of that *je ne scais quoi*—that nameless grace which captivates at first sight—than with us, but a better and more solid education, more disciplined minds, and above all, more common sense. In the whole art of conversation, including all the important topics of the day, with so much of politics as maks a woman really a companion for an intelligent man in his serious thoughts, in history, language and practical knowledge of the duties of social and domestic life, the English women have, I imagine, few superiors.

"But what, perhaps, would strike one of our young men most, in English Society, would be the thorough cultivation and refinement that exists here, along with the absence of all false delicacy. The fondness of English women (even in the highest rank) for out-of-door life, horses, dogs, fine cattle, animals of all kinds—for their grounds, and in short everything that belongs to their homes—their real, unaffected knowledge of and pleasure in these things, and the unreserved way in which they talk about them, would startle some of my young friends at home, who are educated in the fashionable boarding school of Madame ——, to consider all such things 'vulgar,' and 'unladylike.' I accompanied the younger members of the family here this morning, in an exploration of the mysteries of the place. No sooner did we make our appearance out of doors, than we were saluted by dogs of all degrees, and each had the honor of an interview and personal reception, which seemed to be productive of pleasure on both sides.

"Then some of the horses were brought out of the stable and a parley took place between them and their fair mistresses; some favorite cows were to be petted and looked after, and their good points were descanted on with knowledge and discrimination; and there was the *basse cour* with its various population, all discussed and shown with such lively unaffected interest, that I soon saw my fair companions were 'born to love pigs and chickens.'

"I have said nothing about the garden, because you know it is especially the lady's province here.—An English woman with no taste for gardening would be as great a marvel as an angel without wings. And now, were these fresh looking girls, who have so thoroughly entered into these rustic enjoyments, mere country lasses and dairy maids? By no means. They will converse with you in three or four languages; are thoroughly well grounded in modern literature; sketch from nature with the ease of professional artists, and will sit down to the piano-forte and give you an old ballad or the very finest German or Italian music, as your taste may dictate. And yet many of my young countrywomen of their age, whose education—wholly intended for the drawing-room—is far below what I have here described, would have half fainted with terror, and and half blushed with false delicacy, twenty times in the course of the morning, with the discussion of the farm-yard, meadow and stables, which properly belong to a wholesale country life, and are not in the slightest degree at variance with real delicacy and refinement. I very well know that they are many sensibly educated young women at home who have the same breadth of cultivation, and the same variety of resources, that make the English women such truly agreeable companions: but alas. I also know that there are many whose beau ideal is bounded by a circle that contains the latest fashionable dance for the feet, the latest fashionable novel for the head, and the latest fashionable fancy work for the fingers."

AN INTERSTING INCIDENT.

The other day, in conversation with Miss Dix, the philanthropist, during her visit to Greenville, S. C., a lady said to her: 'Are you not afraid to travel all over the country alone, and have you not encountered dangers and been in perilous situations?' 'I am naturally timid,' said Miss Dix, 'and diffident like all my sex; but in order to carry out my purposes, I know it necessary to make sacrifices and encounter dangers. It is true I have been, in my travels through the different States, in perilous situations. I will mention one which occurrred in the State of Michigan. I had hired a carriage and driver to convey me some distance through an uninhabited portion of the country. In starting, I discovered that the driver, a young lad, had a pair of pistols with him. Enquiring what he was doing with arms, he said he carried them to protect us, as he had heard that robberies had been committed on our road. I said to him, give me the pistols. I will take care of them. He did so reluctantly. In pursuing our journey through a dismal looking forest, a man rushed into the road, caught the horses by the bridle, and demanded my purse. I said to him with as much self-possession as I could command, "Are you not ashamed to rob a woman? I have but litte money, and that I want to defray my expenses in visiting prisons and poor-houses, an occasionally in giving to objects of charity. If you have been unfortunate, are in distress, and in want of money, I will give you some." Whilst thus speaking to him, I discovered his countenance changing and he became deathly pale. "My God," he exclaimed, "that voice!" and immediately told me that he had been in the Philadelphia Penitentiary, and had heard me lecturing some of the prisoners in an adjoining cell, and that he now recognized my voice. He then desired me to pass on and expressed deep sorrow at the outrage he had committed. But I drew out my purse, and said to him, "I will give you something to support you until you can get into honest employment." He declined, at first, taking anything, until I insisted on his doing so, for fear he might be tempted to rob some one else before he could get into honest employment.'

—Had not Miss Dix taken possession of the pistols, in all probabilty they would have been used by her driver, and perhaps both of them been murdered. '*That voice*' was more powerful in subduing the heart of a *robber* than the sight of a brace of pistols.—*Greenville (S. C.) Patriot.*

Gleanings from Foreign Publications.

—In Russia the candles used in the mines are made of tallow mixed with powdered charcoal, which is found to increase the intensity of the light.

—The wisest are not exempt from absurdity. Of Sir Isaac Newton it is related that he had two holes cut in his cellar door—one for the cat, another for the kitten—and this in spite of all his wit in mathematics.

—Tar and Feathers.—The use of tar and feathers in the punishment of crime, is one of great antiquity. Richard I., in his voyage to the Holy Land, ordained thus:—"If any one be convicted of theft, let his head be shaved, like Champion's, let melted pitch be poured upon it, and feathers shaken over it, that he may be known, and let him be put ashore at the first land to which the ship approaches."

—A "Frightful Example."—Drunkeness is not allowed; nor is there, except in Whydah, much opportunity for it. As a public example, the king kept a drunkard, and fed him on rum, and exhibited him at the customs, that his emaciated and disgusting appearance might shame his people from making beasts of themselves; this terrible example is dead.—*Forbes' Dahomey and the Dahomans.*

—Perhaps no paper printed in the Saxon tongue, says the *London Inquirer* has acquired a less enviable reputation than *The New York Herald*. It is chiefly known out of America by its defence of the attack upon Mr. Macready, its bold argument for the perpetuity of American Slavery, and its vituperative attacks upon everything that has an English aspect. In America, its notoriety has been gained by its attacks upon the private characters of public men, and for the number of personal encounters of which its editor boasts.

—The "Rights of Woman" question has just been practically illustrated in Paris. It seems that "great interest was excited on Saturday, in the Court of Appeal, by a lady, Mme. Grange, pleading her own cause, in an affair relative to a claim of 316,881*f*., in a bankruptcy. The lady spoke for nearly three hours, and displayed all the self-confidence and skill of a practised advocate. She did not make use of notes, though she had numerous documents to refer to. She also discussed, with much talent, certain questions of English law, which were necessary to the elucidation of her case

—The Panorama of American Slavery.—The Panorama now being exhibited at the Broadmead-rooms by Messrs. Brown and Craft, the fugitive slaves, has been well attended. The painting tends to bring vividly before the mind the horrors of the slave-system, whilst the impression it produces is painfully heightened, by the clear, simple, and touching explanations of the various views given by Wm. Wells Brown. Yesterday afternoon the panorama was exhibited to nearly 1,000 children.—*British Paper.*

—A Hard Hit.—The old Duke of Wellington has been very severe on Lord Torrington, late Governor of Ceylon, whose arbitrary doings in that colony are now the subject of investigation before the British Parliament. The Duke says a General ought always to guide himself by the law of the country in which he is. As a commentary on this sentiment, the Paris *Nationel* produces a despatch of Wellington's own, (when Lord Wellesley) which reads as follows:

"To the Mayor of Tarbes in the Pyrenees—

Mr. Mayor: Upon the receipt of the present, you will arrest and execute Mr. —— and Mr. ——.

Signed, A. Wellesley.

—French Visitors to the Exhibition.—The *Constitutionnel* says that the number of passports demanded by persons intending to go from France to visit the Exhibition already amounts to 240,000. The majority of them have been granted to individuals of small independent incomes, and who avail themselves of this opportunity to see the capital of Great Britain. The number demanded by the Parisians is not so large in proportion, as "it is only at the moment of departure that they think of this formality." It is, however, expected that Paris alone will furnish 100,000 excursionists.

—Dr. Johnson.—The churchwardens of St. Clement Danes, having satisfactorily ascertained that a seat in the pew numbered 18, in the north gallery of that church, was regularly occupied for many years by the great moralist, have caused a neat brass tablet recording the fact to be affixed in a conspicuous position to the pillar against which the doctor must often have reclined. The inscription on the tablet is from the pen of Dr. Croly, rector of St. Stephen's, Walbrook, and is as follows:—"In this pew, and beside his pillar, for many years attended divine service the celebrated Dr. Samuel Johnson, the philosopher, the poet, the great lexicographer, the profound moralist and chief writer of his time. Born 1709; died 1784. In the remembrance and honor of noble faculties, nobly employed, some inhabitants of the parish of St Clement Danes have placed this slight memorial, A. D. 1851."

"Woman's Rights."—The establishment of the "Sheffield Female Political Right Association" has been celebrated by a soirée and ball. A popular councillor of the Socialist school, Mr. Ironside, "at the unanimous request of the committee," presided. He was supported on the right and left by the ladies forming the committee, each of whom had round her neck a white ribbon, as the insignia of her office. After tea, the chairman addressed the meeting, and read some very lengthy passages from Madame D'Arusmont's "England, the Civilizer;" also a long letter from a Mrs. Anne Knight, "congratulating her sisters of the Sheffield Association upon having so nobly banded themselves together for the obtaining of their rights, and urging them to pursue the noble course on which they had entered." A poem, from the pen of Mrs. Mary Hutton, of Sheffield, composed for the occasion was also read. Mrs. Bradbury spoke upon the sentiment, "The Queen and the Elevation of Woman;" Mrs. Ash upon that of "The Enfranchisement of Woman," and Mrs. Higginbottom on "The Industry and Independence of Woman."

—Old Easter Customs of Lancashire, &c.—A variety of sports characterized the Easter holydays among the people. In Lancashire, Staffordshire, Warwickshire, and some other counties, the custom of *heaving* and *lifting* prevailed: the men heaving or lifting the women in a chair on Easter Monday; and the women doing the same by the men on the Tuesday following. At the end of the ceremony the person lifted was duly kissed by his lifters, and obliged to pay a forfeit. Sometimes this took place within, but more frequently, out of doors; the custom in some places being to place the victim upright in a chair, while in others he was laid horizontally on the bearers' hands, and raised above their heads. At another period, or perhaps at a different part of the country, the men took the buckles, on Monday, from the shoes of the women, who, the next day, returned the compliment; a forfeit having to be paid in either case for the redemption of the plundered article. We are told, moreover, by Durandus, that in many places it was the custom, on the second day after Easter, for the women to beat their husbands, and on the third, for the husbands to beat their wives. At Coleshill, in the county of Warwick, there is a custom that, if the young men of the town can catch a hare and bring it to the parson of the Parish before 10 o'clock, the parson is bound to give them a calf, a hundred eggs for their breakfast, and a groat in money.—*Notes of the Months.*

—Benefit of Clergy.—Few terms are of more frequent occurrence in old expositions of criminal law, and concerning the precise import of which the general reader is less correctly informed, than benefit of clergy; it may be proper, therefore, to explain the origin and present state of the law respecting the *priviligium clericale*. There can be little doubt the benefit of clergy originated in the great power and influence of the priesthood during the dark ages, when both the people and their rulers were disposed to treat with peculiar favor and honor the ministers of religion; and in consequence of which they obtained two extraordinary and exclusive privileges:—1. Places consecrated to religious solemnities were exempt from criminal arrests, which was the foundation of sanctuaries. 2. The persons of clergymen were exempt, in certain cases, from criminal process before the secular judge, and made amenable only to ecclesiastical censure and jurisdiction. The first of these immunities was much abridged by 29th Henry VIII., and finally abolished by 21st James I., c. 22. The second, after undergoing various mutations, descended to our own time, and was only abolished by 7th and 8th Geo. IV., c. 28, s. 6. Originally, the benefit of clergy was confined to spiritual persons, actually admitted into holy orders, and wearing the clerical tonsure; but, in process of time, the privilege was extended to every one who could read. When education became more diffused, by the discovery of printing, and other concurrent causes, reading was deemed an incompetent proof of clerkship, or being in holy orders; readers, therefore, were excluded from the *full* benefit of clergy, though not liable to the same severity of punishment, in case of delinquency, as non-readers, the totally illiterate. Afterwards, it was properly considered that education and learning are no extenuation of guilt, but the reverse; and that if the punishment of death for simple felony were too severe for those who had been liberally instructed, it was much more so for the totally unlearned. Accordingly, by the 5th Anne, c. 6, it was enacted, that privilege of clergy should be granted to all who were entitled to it, without requiring them to read by way of conditional qualification. The benefit of clergy was only admitted in petty treason and capital felonies; clergymen had never any privilege in high treason, petty larceny, and misdemeanor; they always were, as they now are, liable to be fined, imprisoned, whipped, or transported for these offences; lying in wait for one on the highway, or ravaging a county, or burning houses, were never clergyable offences. A vast number of felonies were gradually deprived of clergy by Acts of Parliament, the object of which was to restore the law to the same rigor of capital punishment in the first offence that it exerted before the *privilegium clericale* was introduced. At present, no one can claim this ecclesiastical immunity, and every one guilty of felony, whether peer or commoner, layman or spiritual person, is made amenable to the same criminal procedure and responsibility.

—I have only to add a few particulars about my extraordinary present, "the African child." In a former portion of these journals I have mentioned the Okeadon war; one of the captives of this dreadful slave-hunt was this interesting girl. It is usual to reserve the best born for the high behests of royalty, and the immolation on the tombs of the deceased nobility. For one of these ends she had been detained at court for two years; proving, by her not having been sold to the slave-dealers, that she was of a good family.

So extraordinary a present would have been at least a burden, had I not the conviction that, in consideration of the nature of the service I had performed, the government would consider her as the property of the Crown. To refuse, would have been to have signed her death-warrant; which, probably would have been carried into execution forthwith.

Immediately on arriving, I applied through the Secretary of the Admirality, and received for answer that Her Majesty was graciously pleased to arrange for the education and subsequent fate of the child. God grant she may be taught to consider that her duty leads her to rescue those who have not had the advantages of education from the mysterious ways of their ancestors!

Of her own history she has only a confused idea.—Her parents were decapitated; her brothers and sisters, she knows not what their fate might have been. For her age, supposed to be eight years, she is a perfect genius; she now speaks English well, and has a great talent for music. She had won the affections, with but few exceptions, of all who have known her, by her docile and amiable conduct, which nothing can exceed.—She is far in advance of any white child of her age, in aptness of learning, and strength of mind and affection; and with her, being an excellent specimen of the negro race, might be tested the capability of the intellect of the Black; it being generally and erroneously supposed that after a certain age the intellect becomes impaired, and the pursuit of knowledge impossible—that though the negro child may be clever, the adult will be dull and stupid. Her head is considered so excellent a phrenological specimen, and illustrating such high intellect, that Mr. Pistrucci, the modallist of the mint, has undertaken to take a bust of her, intending to present a cast to the author. Her mind has received a moral and religious impression, and she was baptized according to the rites of the Protestant Church, Sarah Forbes Bonetta.—*Forbes Dahomey and the Dahomans.*

—Strange Discovery in Paris.—A rather singular discovery was made on Thursday, by a mason employed in the repairs now being executed at the Palace of Justice. While occupied in demolishing a part of a wall in the the Courdu May, near the old gothic cellars under the Salle des Pas Perdus, which, according to some historians, were used as kitchens in the time of King Saint Louis, and afterwards by the Inquisition, as the place for applying the torture, he suddenly came upon a large cupboard, closed by an oak door, and hermetically fastened up with lime. The man, not doubting but that he was about to discover a valuable treasure, broke in the door with his pickaxe, when to his horror, he discovered part of the body of a woman, perfectly dry, but in good preservation. The parts found consisted of a shoulder, an arm, and the breast. Two pieces of linen were also found, partly decayed. The commissary of police was sent for, who immediately called for the aid of some medical men, who gave it as their opinion that the remains had probably lain in the place for a century. They have been put into a leaden box and hermetically sealed up, to serve as matter of evidence in a judicial inquiry which has been ordered.—*French Paper.*

—Abolition of Capital Punishment.—The following extract from the Glasgow Examiner is from a letter addressed to George Combe, Esq. of Edinburgh by a retired judge of the Supreme Court in one of the Atlantic States of North America:—"The State of Michigan, about five years ago, abolished capital punishment, and substituted imprisonment in the state prison for life. Since that time, it is said, there have been only three indictments for murder in that State, none of which resulted in a conviction. In one case, the accused was shown to be insane, and was acquitted, and in the other two cases the jury disagreed, so that it can hardly be said that there is evidence of a murder having been perpetrated in that State since the abolition of the death penalty. This encouraged the State of Iowa to strive for the adoption of the same humane law. At a recent session of its legislature a bill passed one house, but was lost by a close vote in the other. It is thought that both Iowa and Wisconsin will soon abolish the death penalty. There would be little difficulty in effecting this throughout the country, but for the influence of the clergy, whose eyes are in the back of their head, and who insist that the extreme penalty is demanded by the law of Moses, which they consider ought to be enforced in this republic, although the ratio of Jewish population, compared with that which has sprung from other nations, is very small, and very little is perceived in the character and condition of that peculiar people to commend them in their laws to popular favor. But the democrats expect by-and-by to get the better of the Israelites and their consecrated institution—the gallows. When I presided at a court of oyer and terminer, at which two indictments for murder were tried, I confess it was to me a source of the highest satisfaction, that the jury were able conscientiously to convict one prisoner of manslaughter only, which sent him to the state prison, and to acquit the other altogether." The following paragraph, with reference to the same subject, is from the *New York Tribune*, of March 26th, 1851:—"The secretary of state in Michigan being asked by a Canadian gentleman how many convictions for murder have taken place in that State since hanging was abolished, replies:—'In 1847, for manslaughter, 1; in 1848 for murder in first degree, 4; ditto. murder in second degree, 1; in 1849, for murder in first degree, 1: ditto, murder in second degree, 8; in 1850, no convictions for murder or manslaughter.' To the question whether murder has been more frequent since the law was changed, he replies at length in the negative, giving the statistics in comparative table, exhibiting the number of indictments found in the state of Michigan, during the years 1841 to 1850, inclusive, for murder, manslaughter, and for assault with intent to kill, as taken from the Attorney-General's official report.

—The Rotation of the Earth Rendered Visible.—The experiment now being exhibited in Paris, by which the diurnal rotation of the earth is rendered palpable to the senses, is certainly one of the most remarkable of the modern verifications of theory. Although the demonstration by which the rotation of the earth has been established be such as to carry a conviction to the minds of all who are capable of comprehending it to which nothing can be imagined to add either force or clearness, nevertheless even the natural philosopher himself cannot regard the present experiment without feelings of profound interest and satisfaction; and to the great mass, to whom the complicated physical phenomona by which the rotation of the earth has been established are incomprehensible, this experiment is invaluable. At the centre of the dome of the Pantheon a fine wire is attached, from which a sphere of metal, four or five inches in diameter, is suspended so as to hang near the floor of the building. This apparatus is put in vibration after the manner of a pendulum; under, and concentrical with it, is placed a circular table, some 20 feet in diameter, the circumference of which is divided into degrees, minutes, &c., and the divisions numbered. Now, it can be shown by the most elementary principles of mechanics, that, supposing the earth to have the diurnal motion upon its axis which is imputed to it, and which explains the phenomena of day and night, &c., the plane in which this pendulum vibrates will not be affected by this diurnal motion, but will maintain strictly the same direction during tw